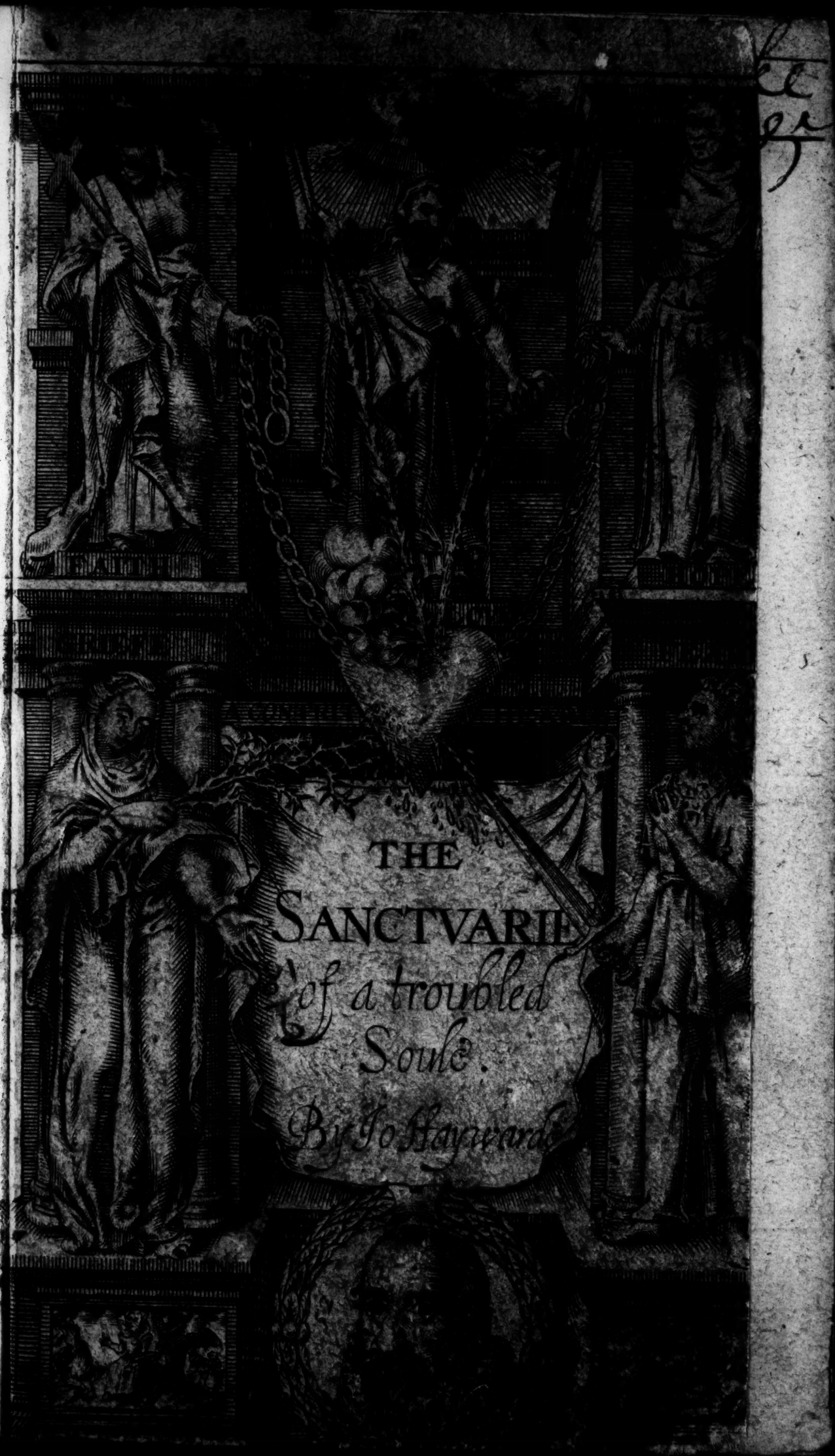
THE
SANCTVARIE
of a troubled
Soule.
By Jo Hayward

yesterday and to day as
Lerunto 5 14 8 ~

Anne Cayley
Her Booke

Ann Wyvills booke
1685

TO THE MOST Reuerend Father *in God*, GEORGE, *by the prouidence of God*, *Archbi*ſhop of Canterbury, Primate and Metropolitane of all ENGLAND.

Moſt Reuerend:

Haue alwayes reckoned, that wee ſhal be much acõptable for al our time; but for our beſt time, moſt of all.

* For

For this cause I haue indeuored for many yeares, to employ some houres of those daies, that are especially appointed for the seruice of God, to the best exercises in religion that I could. Out of these exercises, this worke hath been rayſed by degrees. Which being heretofore ſent abroad without protection it fell by miſaduenture into 'vncarefull hands; Where it endured two great calamities: mangling & reſtraint. But hauing both recouered the libertie thereof, and repaired the maimes: and further, hauing ſo ſupplied many parts, as it may bee ſayd to be neuer fully furniſhed vntill now, and is not like to be either altered or enlarged by me hereafter; I do againe commit it to the world, but vnder the patro-

tronage of your Graces name. Not only in regard of some dependency, both of my selfe and my profession vpō your Grace: Neither yet altogether respecting the greatnes of your authority, but chiefly the goodnes of your nature and disposition: whereof I could say much, but that I hold it needlesse to shew the Sunne with a Candle. The Lord inlarge your Vertues and piety largely in this life, and reward them liberally in the life to come.

Your Graces in all duty,

IO. HAYWARDE.

Dedication.

AN Aduertisement to the Reader.

THE FIRST PART,

Concerning the vse of these DEVOTIONS.

SVch is the seruile, or rather brutish basenes of mans nature, that he is more strõgly either stirred or stayd, in the ordinary passages of his life, with that which is vnpleasant vnto him, then with that wherin hee seeketh his delight: because (for the most part) his sensuality is more sensible, in the sharpnesse of the one, then it is in the sweetnesse of the other. So in our ordinary course it is seene, that wee are more deeply disquieted with a iniury, then pleased with a benefit; and do therefore beare our selues more mindfull, o

We are more feelingly affected with that which is vnpleasant, then that which is delightfull.

reuenge the one, then to requite the other: that we are more feelingly moleſted with ſickneſſe, then contented with health; for that ſickneſſe is capable of little comfort, and health is neuer voide of much vexation; inſomuch as we ſhould find little pleaſure in the laſt, but by enduring, at ſeaſons, the pinch of the firſt. So likewiſe wee are more weakely affected with liberty, then with reſtraint; with ioy, then with griefe; with eaſe, then with torment; with reward, then with puniſhment; with promiſes, then with threates: and generally, with hope of that which is good, then with feare of that which is, either in deed or in appearance euill. For feare being a moſt powerful paſſion, doth vſually ſway all our deliberations, and chiefely moderate the courſe of our affaires.

Feare is a moſt powerfull paſſion.

Hereupon God, the moſt deepe ſearcher, and expert applyer, in all our *affections, imperfections, infections, defections*, hath both in the former time of the lawe, and in this of grace, vſed this meanes much more then the other; thundring forth moſt dreadful threats, and yet ſometimes intermixing large and louing promiſes: this as a ſpurre to incite; that as a bridle to guide vs in the way of his Commandements.

Wherefore God hath more vſed threats then promiſes.

Hereupon alſo S. *Paul* exhorteth vs, to make an end of our ſaluation with

Feare to be perſwaded.

feare

feare and trembling *a*; And againe, after hee had declared to the Corinthians, that we must all be presented before the iudgement seate of Christ, he maketh this conclusion: *b Wee knowing therefore these things, perswade the feare of the Lord vnto men.* For feare is the beginning of wisedome, as the Prophet *Dauid* tearmeth it *c*; *Iob* calleth it wisdome it selfe *d*: *Syracides*, the fulnesse and crowne of wisedome *e*, the beginning, the being, and the end of wisedome. It is also the beginning and first step that leadeth vnto loue *f*, which is the accomplishment of the law, and which growing to perfection, casteth out feare *g*.

a Phil. 2. 12.

b 2. Cor. 5.

The vertues and effects of feare.

c Psal. 111. 10.
d Iob. 28. 28.
e Eccl. 1. 22. & 15, 16, 18.

f Eccl. 25. 13.

g 1. Ioh. 4. 18.

And of so great force is this feare, in the *forming* and *reforming* of our behauiour, that *Syracides* sayth *h*, if wee would remember the last things; that is, *death*, *iudgement*, *hell*, and therewith also the ioyes of *heauen*, we should neuer do amisse. Whereto agreeth that which *Salomon* sayth; *The feare of the Lord is a Wel-spring of life, to auoide the snares of death i*: *The feare of the Lord leadeth to life, and hee that is filled therewith shall not bee visited with euill k*; which the Prophet *Dauid* also confirmeth by his owne experience, where he sayth *l*: *I haue kept thy precepts, and thy testimonies, for all thy iudgements are in my sight.* And if we like also to make

h Eccles. 7.

i Prou. 14. 27.

k Pro. 19. 23.

l Psal. 119.

We finde no great lust to offend, during the time wherein we thinke vpon the last times.

experience hereof, we shall find in our selues no great lust to offend, during the time, wherein we seriously thinke vpon these times. Wherby it is plaine, that if we could win our weakneſſe, to beare the continuance of these meditations, wee should assuredly feele in our selues those two effects of feare, whereof the Scripture maketh mention: the first is, to hate euil *m*: the second, not to depart from GOD *n*. Whereupon will follow, that *he who feareth the Lord, shall not feare any euil* o; that as *God* desireth to be feared *p*; so, *he will fulfill the desires of them that feare him* q.

m Prou. 8. 13.

n Ier. 32. 40.

o Psal. 112. 1. & 7.

p Deut. 5. 29.

q Psal. 115.

Our prepostterous care for the body, and negligence for the soule.

It were a soueraigne medicine, that would preserue the body from sicknes; but it is more soueraigne, that will preserue the soule from sinne. For the preuenting of diseases, sufficeth not to preuent the death of the body; but either by violence, or by continuall, though insensible wasting of the naturall powers, it wil seize at length vpon the most healthfull constitution: but the preuenting of sinne, is the perpetuall, not onely health, but life of the soule. And yet such is our dull and blind folly, that for hope of the first, nothing is so rare, nothing so deare, which our care will not procure; nothing so distastfull, which our patience wil not both swallow and disgest: but

for

for assurance of the second, we will not apply a ready and easie remedy, consisting onely in calling to remembrance a few things, which I know, we know.

But some will say, that this remembrance is such an vnsauoury, whether *receit*, or *conceit*, that it will not onely constrain a man to wring his countenance, but requireth a steely stomake to break it: otherwise it will fetch vp all the pleasures of this life. It is a death to thinke onely of death *r*. What is it then alwaies, or at the least often to chew vpon death, and iudgement, and also hell?

Our weakenes in meditating vpon the last things.

r Eccl. 41. 1.

It is neither all nor nothing which these men say. For there are indeede such queasie conceits, but there are also meanes to helpe that weakenesse. And these consist especially in three points. One concerneth the preparers of this medicine; the other two, those who are to receiue it.

Three remedies against the said weaknesse.

The first is, after the exáple of Physicians, to gild ouer those bitter pils; and not to deliuer them in such course and careless manner, as will rather prouoke, then preuent loathing. For, if they can be so prepared, as they may be taken downe; there is little doubt, but the effect will answere the expectation. This I write in regard of some, who measuring words rather by number, then either order or weight,

The first remedie.

doe not onely vſe but affect, a dull diſiointed kind of teaching: and doe not onely diſpraiſe, but in the baſeſt words proud contempt can deuiſe, vtterly condemne all that which is otherwiſe. A ſtrange conceit; firſt, that any man ſhould be of ſo tempeſtuous either iudgement or deſire, as to hate any thing becauſe they want it: ſecondly, that no man ſhould more liberally ſpeake againſt liberall ſtudies, then they who would bee accounted their chiefeſt Patrons. When *Diogenes* did trample, with his filthy feete, vpon the furniture of *Platoes* chamber, affirming that he did tread downe *Platoes* pride; yea, anſwered *Plato*, but with a greater pride. So theſe, in the affectation of their barren baſeneſſe, will beat downe with vnſauoury ſcorne, that which they eſteeme affectation, either for aptneſſe of words, or order of matier, in other mens paines. But, with three things men do eſpecially perſwade; with truth of matter, with example of life, and with fit ſobriety of ſpeech: for truth findeth more eaſie entrance, when it commeth, both armed with her owne force, and adorned with the furniture both of life and ſpeech. And as one that walketh in the Sunne for pleaſure, may bee tainted with the heate thereof before he retire: ſo they that are drawne by

delight

delight into these cogitations, may thereby take the touch of a more deep impression.

The second remedie.

The second remedie is, so to season these considerations with regard of the profit which they do bring, that our reason may perswade our appetite, first to entertaine, and after to retaine them: seeing to what grosse receits we are able to flatter our selues, vpon either vaine or weake hope of a short imperfect bodily health; short, if it were perfect: and imperfect, if it could be long. And of these I will report a few only (for all were infinite) which the more vnpleasant they are to be vttered, the more fit they are; first, to shame our iudgement, and thereby to correct it.

What vnpleasant and dangerous things wee will take for bodily health.

The dung of men, of dogges, and of swallowes is prescribed to vs for the squinancy *c*: Hens dung to cast vp poyson by vomit *d*. The dung of a Wo'fe, with white wine, for the Collicke *e*. Doues dung, for the torment of the stone, and bladder *f*, and to encrease seedeg: Dogs dung to bind the belly *h*: New Asse dnng, and also Goose dung with white wine, for the yellow Iaundeis *i*: The dung of horses, boares, sowes, beares, calues, hares, mise, for many other griefes *k*: And generally the dung of all beastes *l*: Whereof *Asclepeiades*, sirnamed *Pharmaceon*,

c Galen. de sue. Mahamet Arabi. Auicenna, *treating of the diseases of the throat*
d Auicenna, Pe Apo. lib. de venen c. 4.
e Galen. Aetius, ter. 9 cap 31.
f Pli. lib. 30. cap. 4. & cap 7
g Constantine, lib. 6. viatici, c. 1
h Alber. de animalibus lib 22.
i Arnold, a vinou lib. 2 Breuiarii, cap. 40.
k Plin. lib. 28 cap. 14. & ca. 16 Galen lib. κατὰ τόπους.
l Paul Aeginet. l. 7.

μεσαγον, did write many volumes: and *Galen* intituled one Chapter of his booke of Simples, *κόπρος* m, which signifieth dung. And hereupon it may be, that *Aristophanes* called *Aesculapius* *σκατόφαγος*, because he not only tasted the dung of men, to coniecture thereby the quality of their *diseases* (which *Hippocrates* likewise is reported to haue done) but gaue the same for Physicke to other.

Also they prescribe the Vrine of a Boare *n*: of an Asse-colt *o*: of an Asse *p*: and of diuers other beasts *q*. Likewise the seede and genitals of boares, buls, and horses *r*: The sweate, the filth of the eares, both of men and of diuers beasts *s*: spettle *t*, and some other excrements, both of men and women, which are not fit to be named *u*. Further, foame of horses, & of boares *x*. hoones of Goates, and of Asses *y*: the braines of mise, the vomit of dogs *z*: a Vulture fatted with mans flesh *: a Viper roasted like a pigge *a*: red eyes *b*: wormes of the putrifaction of Vipers *c*: and which do breed in rotten trees *d*: with infinite other of the like sort; which if it were not for desire of health, an honest man would not offer to a horse.

Yea, what purging potions and pilles will we take? all which are not only vnpleasant, but (*aloes* excepted) excee-

m Bib. 10. cap.

n Plin. lib. 28. cap. 15.
o Plin. lib. 28. cap. 10.
p Galen. lib *περὶ τῶν πότους* cap. 2.
q Aetius Tetrab. 1. ser. 2. cap. 18.
r Plin. li. 28 c 10
s Gal. simplic. lib. 10. Plin. lib. 28 cap. 4 & lib. 30. cap. 12.
t Gal. dict l. 10
u Galen. l eoden Plin. l. 28 cap. 10 Horatianus, l. 4 cap 5
x Plin. lib. 28 cap. 10.
y Gal. simplic. lib. 10.
z Plin. lib. 30. cap. 11.
* Plin. lib. 30. cap. 10.
a Plin. lib. 30. cap. 6. & 13.
b Plin. lib. 30. cap. 12.
c Marcellus c. 8.
d Marcellus c.
e Aeginet. lib. 7. cap. 4.

exceeding hurtfull; not onely to the stomacke *f* (especially to the mouth thereof, being a part of a most sharpe sense *g*) but to all the other principall parts *h*: and that chiefly by two means *i*: first, by euacuating the healthfull humours, togither with the hurtfull; secondly, by infecting the parts with a quality against nature. For, all purgatiue medicines are of venemous quality *k*: and contrary to the nature of man *l*: their euacuation being no other thing then a violence to nature *m*. Yea, they haue plaine poison *n*, and a destroying power *o* in some part of them. And if it were not so, yet in voiding superfluous humours, they weaken the spirits, and consume naturall moisture (which two are the very substance of life *p*) whereby they make the body soone old *q*, and in the meane time weake, drie, and subiect to consumption *r*: breeding also grosenesse and hardnesse howsoeuer they be corrected *s*. Hereupon *Plutarch* affirmeth *, that they are so farre from purging the body, that they had neede themselues to be purged: and *Auenzoar* vsed to say (as *Rabbi Moses* reporteth *t*) that he neuer gaue purgation, but his heart did shake many daies before. Hereupon, diuers others also haue setled their opinions, that it is the best Physicke, to take no physicke at all.

f Cel. lib. 5. in prin.
g Galen. in com. Hipp. lib. 2. & de rat. vict. in morb. acut. cap. 11
h Mesue. l. 1. Intent. 2. sum. 1. cap. 1. Can. 2
i Libr. de Virib. cordis. tract. 2. cap. 2.
k Mesue. lib. 1. intent. 1. cap. 2
l Gal. simplic. lib. 3
m Auicen. in 4. primi.
n Auerrois. 5. colliceu. Auicen. in 4. prim. & in 3. prim. doct. 2. cap. 1.
o Gal. simplic. lib. 4
p Auicen. in 3. prim. doct. 2. cap. 1
q Mes. lib. 1. in tent. 1. sum. 1. cap. 1. Can. 2.
r Ralsi. lib 4 ad Almansoren. cap. 15. c. 1.
s Auenzoar lib. 1. Teisi Tract 9. cap. 8
* Li. περὶ ὑγείας.
t Lib. de regim. vitæ cap. 4.

If then for ſo ſhort, ſo vncertaine a bodily health, wee can conquer our patience, to ſwallow downe theſe horrible, both loathſome and dangerous drugs, which (as *Celſus* ſayth *u*) do often not helpe the ſicke, and alwayes hurt thoſe that are ſound; inſomuch as the vſing of theſe helpes to lengthen our life, is many times a means to haſten our death; ſhall we be ſo nice, or rather negligent, that our courage cannot clime ouer a few difficulties, in meditating vpon thoſe things which will be an occaſion, ſo ſurely, ſo ſafely, both to purge and preſerue our ſoules from ſinne?

u Lib. 2. cap. 13.

Our negligence for the health of our ſoules.

Let vs ſummon the ſobriety of our ſenſes before our owne iudgement; and that which ſaying cannot, let ſeeing perſwade. Doe wee know what theſe tearmes, *Death*, *Iudgement*, *Hell*, doe import? Or whom they doe concerne? or how neere they are vnto our neckes? Doe we take them for the fables of Poets, and not for the Oracles of Gods owne mouth? Is not the condition of man common, in the firſt with beaſts, in the other two with diuels? are we not euery houre in danger; and will we neuer be in doubt to ſtep into them?

What? muſt wee bee intreated (like mad men) to bee good vnto our ſelues? Had we rather feele theſe tor-

ments,

ments, then feare them? Rather endure them for euer, then for a short time thinke of them? Where then is our iudgement become? where are our right wits? Or where, at least, is our selfe-loue; which alwaies pryeth after profit, and is so carefull to auoid both losse and harme? are wee transformed into brute beasts, that we proiect no further then for the present? That al fore-sight hath either forsaken vs, or is so secure, that we will not cast our eyes a little before vs; and in opportunity of aboundance, store our selues against assurance of neede?

What paines we take for the pleasures, gaine, and honour of this life.

O blinder then Beetles! The Merchant refuseth no aduenture, for hope of gaine; the Hunter shrinketh at no weather, for loue of game; the Souldier declineth no danger, for desire either of glory or spoile; and shall wee frame to our selues either an ease in not vnderstanding, or an idlenesse in not vsing those things, which wil be a means to vs, not only to auoid intolerable and endlesse paines, but to attaine both immeasurable and immortall glory, pleasure and gaine? shall we either not striue, because we are content, or bee content because wee will not striue? For assuredly, if we take herein the true measure of our mindes, we shall finde greater reason to confesse our sloth, then to complaine of our weakenesse;

Our idlenesse for immortall glorie.

an-

and theſe exerciſes would bee eaſie enough, if our endeuours were anſwerable to our power. Therefore, ſeeing Chriſt hath pronounced this terrible ſentence: *Caſt the ſlothfull ſeruant into vtter darkeneſſe*: ſhall we ſtill remaine idle and ſecure? Shall we with *Salomons* ſluggard, *Put our hands into our boſome* a, and pretend, *There is a Lyon in the way* b, wee dare not goe forth? It is cold, it is vneaſie to labour, and therefore wee can *neither cleanſe nor encloſe our Vineyard* c? Our paſſions are ſtrong, our bodies weake; many dare not, moſt will not, few doe commit them to the encounter? Nay, if God command it, if reaſon direct it, we muſt doe it: for to ſay, *we cannot*, is childiſh; and, *we will not*, peeuiſh.

Mat. 25.

a Prou. 19. 24.

b Pro. 22. 13.

c Pro. 24. 31.

What God doth cõmand and reaſon direct, wee muſt doe.

— If the rich Glutton and poore *Lazarus* were againe in life, what would they not (thinke wee) either doe, or not doe? what action would ſeeme too great vnto them? what abſtinence too grieuous? who is ſo mighty, whom they would either enuie or feare? who is ſo miſerable, whom they would diſdaine or neglect? what hardneſſe, what hazards would they refuſe? the one to auoide, the other to recouer the place wherein they are? Surely, two great wonders are ſpred ouer the world; one that in regard, both of the doctrine and life of Chriſt, ſo many men do not

Two great wonders.

yet

yet beleeue him: another, that of those which doe beleeue in him, so many dare aduenture to offend him: the first, that there should be such want of faith; the second, that there should be such coldnesse of care. And if with those, we doe not beleeue the heauie horrours, which God will heape vpon the wicked, both at and after the time of their death, wee are no faithfull Christians; if with these we beleeue them, and will not prouide to preuent them, we are no reasonable men.

But if no reasons can stir vp our reason, with the holy and happy Apostles, *To leaue all*, both pleasures and aduantages, *to follow Christ* e; and by forcible entry, by a maine and manly breach through all difficulties, to settle our soules in the cogitation of these last things; then the last remedy only remaineth: by ofte exercise to acquaint our nature, and draw it into some familiarity with them: and as one that maketh a fire of greene wood, not to be tyred with blowing, vntill our deuotion be set on flame. For, the habit of vertues doth growe and increase with the exercise of their acts; and those that doe endeuour, GOD will helpe, by enlightning their vnderstanding; which the more it pierceth into the reasons which induce vs to the loue and seruice of God, the more it

The third remedy against our weaknes, in meditating vpon the last things.

e Mat. 19. 27

it doth enflame vs in the ſame. And as *Moſes*, by often talking with God, had a glorious gliſtering ſet vpon his countenance *f*: ſo by our often frequenting conference with God, in prayer, which is our talking to him; in meditating vpon his Precepts, his Promiſes, and his threates, which is his talking to vs; we ſhall finde in our ſoules, though not ſodainely, yet in time, a moſt heauenly change. For the heart of a ſinner is like to troubled water, which cannot ſodainly be cleared, but with leiſure and by degrees: and ſome time muſt neceſſarily bee required to beate backe thoſe abuſes, whereto wee haue beene a long time enured.

f Exod. 34. 35.

Wherefore exerciſes of deuotion are neither pleaſant nor eaſie at the firſt.

And although, at the firſt, theſe exerciſes ſhall ſeeme vnſauoury vnto vs, and we ſhall feele in our ſelues very much either dulneſſe or reſiſtance: becauſe the Diuell (who ſeemed to lye quiet, whileſt by often abuſes he made vs tame to be willingly abuſed) when wee offer to expell him, will neither eaſily nor ſodainly loſe his hold; but, (g as did the dumbe and deafe ſpirit which Chriſt caſt forth) hee will crie out, he will miſerably toſſe and teare the poore ſoule, before hee will depart. Becauſe (I ſay) wee ſhall finde at the firſt, neither pleaſure nor eaſe in theſe exerciſes of Deuotion, but rather

g Mar. 9.

rather much externall oppoſition, much reluctation in our ſelues: Wherupon the *Wiſeman* ſayd; *When we enter into the ſeruice of God, wee muſt arme our ſoules againſt many tempeſts of temptations.* Yet by our *perſiſtance*, and the *aſſiſtance* of God, who is more ſtrong and liberall then we can either aske or vnderſtand, they wil in ſhort time ſeem vnto vs very eaſie and pleaſant, and in the meane ſeaſon, not only maintaine, but encreaſe our ſtrength, for continuance in that happy courſe. Eccleſ. 2. 1.

Spirituall exerciſes maintaine ſpirituall ſtrength, euen when they yeeld ſpirituall ſolace.

For, as one that is either weary or weake, recouereth ſtrength by taking his foode, although hee eateth many times, without either appetite or taſte: ſo meditation and prayer, which giue both fewell and flame vnto deuotion, doe encreaſe in vs ſome ſpirituall ſtrength, euen when they yeeld little ſpirituall ſolace.

And as for the pleaſures of the world, we ſhall in little ſpace eſteeme the ſweetneſſe of them to be ſo Swiniſh; that we ſhall loath our ſelues for being deceiued by them, much more then for ſo deceiuing vs. For ſpirituall pleaſures doe not onely farre exceede, but altogether drowne the pleaſures of the body, and make them, if not diſtaſtfull, yet contemptible vnto vs; and that eſpecially for three reſpects.

The

THE SECOND PART.

Concerning the pleasure of a vertuous life.

FIrſt, *in regard of the cauſe; in that they proceede, not frō nature, but from grace; being one of the chiefeſt workings of the holy Ghoſt, who thereupon is called a Comforter. And, becauſe effects are alwaies anſwerable to their cauſe, therioyes which this Comforter doth worke, muſt needes be vnſpeakeable.*

The firſt cauſe wherefore ſpirituall pleaſures exceede the pleaſures of the bodie. *Joh.* 14. 16.

Secondly, in regard of the obiect: for that theſe pleaſures are not of creatures, which are particular and finite, affecting onely ſome one ſenſe: but of the Lord and Creator of all things; who, being an vniuerſall and infinite good, is ſufficient alſo to ſtirre vp, both an vniuerſall and infinite delight. For, pleaſure being nothing elſe, but the attayning of ſome good, the mouing whereto is by deſire; which hauing attained the end, it doth reſt and reioyce: It followeth, that the delight is alwaies anſwerable to the degree of goodneſſe which is attai-

The ſecond cauſe.

attained. And therefore, seeing God is the highest good, the last end and perfection of the soule, in whom only consisteth both the felicitie and sacietie thereof; it followeth againe, that the enioying of him is the tearme of all desire; that the enioying of all creatures is nothing so neere the ioy of enioying God, as the light of all the starres is comparable to the light of the Sunne; that as all Creatures doe not satisfie when hee is away, so nothing else delighteth when he is present. And although the perfection of this pleasure be in heauen, yet God giueth such a taste thereof many times in this life, that it spreadeth from the soule into euery part of the bodie, according as the Prophet Dauid said; My heart and my flesh reioyce in God.

Psal. 84. 2.

The third cause.

— Thirdly, in regard of the subiect; because they are more proper to the nature of man, and more agreeable to his vnderstanding and will; which how much more noble they are then his other powers, so much more capable are they of greater pleasure.

— For, as we consist of two contrarie substances, the soule and the bodie; so are we capable of two contrarie and incompatible pleasures, the spirituall and the fleshly. And so farre as doth the substance, so farre doth the pleasure of the soule exceede the pleasure of the bodie. Which being but a painted pleasure, is neuer desired, neuer regarded, but of those who are ignorant of the true pleasure of the soule: Euen as men through

Corporall pleasure neuer regarded but vpon ignorance of those that are spirituall.

ign-

ignorance of the naturall, either vertue or beauty of precious ſtones, doe ſome-times better, often equally eſteeme of counterfeit. But, if we would make our iudgemẽt maſter ouer our opinion, and accuſtome our ſelues to the true taſte of ſpirituall pleaſure; wee ſhould in ſhort time contemne as falſe, and at length abhorre as filthy, the ſeeming pleaſures of the fleſh: much more then a man would contemne to taſte of honnie, by enduring the ſting of many Bees; or abhor to haue a lothſome itch, notwithſtanding it preſenteth vnto him, ſome delight in clawing. For theſe pleaſures, howſoeuer they are ſuperficially ſugered ouer, to content our fantaſie; which is of power, not onely to darken reaſon, but to deceiue ſenſe; yet the maine mixture of them is a glutty griefe vnto the conſcience: and by making ſome offer of ſenſuall delight, they worke both painefull and poyſonous effects.

Bodily pleaſures workes painfull effects.

But they who enioy theſe pleaſures, doe laugh (you will ſay) and ſhew all the tokens of a minde, both merry and ſecure. I heare you well. But, euery fowle that hath a ſeemely feather, hath not ſweete fleſh; nor euery Tree that beareth a goodly leafe, beareth good fruit: glaſſe giueth a clearer ſound then ſiluer; many things glifter beſides gold: a gorgeous cheſt is not alwaies the ſigne of a rich treaſure; nor a faire die, of a fine threed; nor a coſtly ſcabbard, of a ſure blade: nor a merry countenance of a minde, either pleaſantly diſpoſed,

The pleaſure of the wicked only in ſhew.

posed, or set at quiet. We see that some men will laugh at the beating of their heads against the walls. Yea, but then they are mad, you will say: Yea, but not so dangerously madde, as they who will smoothly smile at the satisfying of their owne sinnefull desires; which doe not onely hurt, but destroy; not the bodie onely, but also the soule.

And if they be not mad, or (which is worse) of a stupid and benummed soule; hauing lost, both the spirituall light of grace, and the naturall light of reason, retayning onely the sensuall light of their affections, common with brute beasts; their laughter is accompanied with such a sharpe sting of conscience, (the eternall iustice making them executiowrs of their own faults) that all their mirth is, but the painted face of Iezabel, euen an out-side onely of pleasure. Christ saith, they haue a d worme which alwaies gripeth and gnaweth their consciences. God hath threatned, that hee will giue vnto them a trembling e heart, and that feare shall kill them in their chamber f. The Wiseman affirmeth, g that all wickednes is full of feare, giuing testimonie of damnation against it selfe. And Iob likewise saith of the wicked: h That hee sorroweth all the daies of his life, as it were a woman with child: a fearefull sound is euer in his eares. And although he be in time of peace, the sword is alwaies before his eyes.

The inward terrors of the wicked.

d *Mar.* 9.

e *Deut.* 28 65.

f *Deut.* 32 25.

g *Sap.* 5.

h *Iob* 15.

Wher

When he sitteth downe to eat, hee remembreth that the day of darknesse is ready at his hand: tribulation terrifieth him, and anguish enuironeth him, euen as a King is enuironed with souldiers, when he goeth to battaile.

This is the sweet musicke, which the conscience of the wicked continually maketh vpon their owne heart-strings; being a beginning in this life, of their full torments in the flames of hell; and the leaues here, of the Trees which there shall tumble vpon their neckes. All things which they see, they suspect: they coniecture, not onely probable, but possible perils; yea, such as all ordinarie meanes can hardly conspire; their thoughts alwaies beating vpon those things, which in common sense doe seeme to carrie a dreadfull shew. They may be free from present danger, but thinke themselues free from danger they can not; they are as sodainely dismaied at the noise of a leafe, as if it were a clappe of thunder. They suppose that euery man who commeth towards them, commeth against them: if men talke secretly together, they suppose it is of their demeanor: if any sinne be generally reproued, they surmise that onely they are noted: and the lesse they doe perceiue, *the more alwaies doe they* conceiue. *Before them is danger, behinde doubt, vpon one side shame, vpon the other feare; suspition, anguish, horrour, dread, doth hold their guilty soule continually in* Alarme. *Thus they discouer them-*

The scourge of conscience which afflicteth the wicked.

themselues, though no man know them: they condemne themselues, though no man accuse them: they torment thēselues, thogh no man touch them. And this scourge of conscience, they can no more put from them, then they can put away their owne thoughts; they are no more able to runne from it, then they are able to runne from themselues: it will follow them, it will persecute them euen downe into hell.

The pleasure of the godly in the testimonie of their conscience.

g 2. Cor. 1. 12

h Prou. 15. 15.

The confidence of the godly.

i Prou. 28. 1.

Their hopes.

+ But the vertuous haue no such butcherie of thoughts within them. Yea, they haue the testimonie of a good conscience, which S. Paul calleth, g his glory; and h Salomon, a continuall feast. And this alwaies, either causeth, or is accompanied, first, with present confidence, according to that which Salomon affirmeth: i The iust is as confident as a Lyon. Secondly, with most high hopes; hauing full assurance, that in all their anguishes and necessities, their praiers haue good acceptance with God. And this is vnto them a sweet solace, according to that which the Apostle saith:

1 Rom. 5.

Their strēgth.

k We reioyce in our tribulation, through our hope, which maketh vs not ashamed. It is also a most sure strength, to sustaine them in all the aduersities and obliques of this life; and (as an armour of proofe) to breake all the blowes, which the world or the Deuill can fasten vpon them: emboldning them to say with the Prophet;

1 Psal. 56. 4.

l My hope is in God, I will not feare what flesh can doe vnto mee:

nee: *And with Iob:* [m] Although hee ill me, yet will I truſt in him.

To the contrarie, the preſent eſtate of the icked, is to feare; [n] when there is no auſe of feare: *and to flie,* [o] when no man follows them. *And as for their hope,* it ſhall periſh, *being no better than* haffe; [p] a bubble, ſmoake, [q] a lie, [r] a furie: yea, [s] a very abomina-on of their ſoule. *The reaſon hereof is* ouble: *Firſt, becauſe (whatſoeuer they* retend) *they ſettle their hope in worldly* eanes, *and not in God: Whereupon* Salo-non *ſaith,* [t] When the vngodly man ieth, his hope is gone, the confidence f his riches ſhall periſh. *Secondly, be-auſe although they did truſt in God, yet* uing *as they doe, looſely, licenciouſly, it is* n vaine, *and rather to be called preſump-ion than hope.*

Hereupon it followeth, that as two men rauailing *together towards their Countrey,* he *one to be aduanced for his ſeruice, the* ther *to be executed for his offences; are* ccordingly *affected by the way (whatſo-uer countenance they carrie) as they expect* ntertainment *at their iourneyes end: euen* o *is it betweene the vertuous and the wic-ked. The one performeth his paſſage with* great alacratie, *being carried vpon the two* wings *of hope and deſire; the other goeth* on *with a heauy heart, being no leſſe vn-willing to proceede, then hee is vnable to* ſtay. *The one cannot thinke vpon death,*

but

m *Iob* 18.

The hope of the wicked.

n *Pſal.* 53. 6.
o *Pro.* 28. 11.
p *Pro.* 10. 28.
q *Sap.* 5.
r *Eſa.* 28.
ſ *Iob* 8.
t *Prou.* 11.

u Pro. 11.

The godly and the wicked not affected alike.

but with great ioy, as being to him the dore to heauen; the other cannot remember it, but with extreme terroar, as being to him the gate of hell. To the one Christ hath said: Whatsoeuer you shall aske the Father in my name, he will giue it you. To the other, God, by the Prophet Esay: When you reach foorth your hands, I will turne away my eyes, when you pray, I will not heare you.

Esay 1.

The wicked tossed with tempestuous affections.

And, although neither all the wicked, nor alwaies any doe feele these cruell gripes of conscience; yet are their mindes violently tossed with another tempest. For, being destitute of grace, which onely is of force to vphold reason, and to curbe and controule inordinate appetites; they are vnder the full rule of their vnrestfull and vnrestrained affections. But these are the vnfruitfull thornes which choke the good seedes both of reason and grace; the corrupters of iudgement, the seducers of will; the betrayers of vertue, the flatterers of vice; the vnderminers of courage, the slaues to weaknesse; the infection of youth, the madnesse of age; the curse of life, the reproch of death. And as a ship in the middest of a stormie, is beaten on euery side with windes and waues, and dangerously driuen, not by direction of the master, but by the fury of the tempest: so in the ordinary agitations of the wicked, reason, which is the Pilote, can beare no rule; but affection, which is the storme, doth forceably both tosse and driue them; no

only disturbing their present quiet, but keeping them alwaies vnassured. Hereupon the Prophet Esay sayth: [x] The wicked haue no rest, but are like the raging Sea; whose waters foame with mire and grauell.

[x] Esa. 57.

The causes hereof are three. The first is, for that the affections which they follow, neuer acquainted with mediocrity, are violent and peremptory, vnable to endure, either denial, or else delay: continually crying, as Rachel did vnto Iacob: [y] Giue me children, or else I dye. The second is, for that they are like vnto death, neuer satisfied; not onely following the sway of desires already formed; without end; but framing new desires, without number. They affect a thousand things which cannot bee effected; and yet miserably afflict the soule, because they are wanting. And of all things that they doe obtaine, the pleasure doth forth-with either vanish or cloy: they do no more satisfie the appetite, then salt water quencheth thirst. And as a fire, the more fuell is cast into it, the more thereby it groweth able to consume: so the more meanes are applied to satisfie these affections, the more do they, not onely desire, but importune, either increase, or at the least change. The third cause is, for that they are one contrary to another: whereby are raysed most cruell combates within the soule; with a farre greater distraction of desires, then was of *languages at the confusion of

The affections of the wicked, violent and peremptorie.

[y] Gen. 30.1.

The affections of the wicked are insatiable.

The affections of the wicked are contrary.

* Gen. 11.

Babel. The minde being wayed, as euery winde of passion doth puffe. As lust and pride desire to spend; auarice to spare; enuy to detract; feare or fauour to extoll; ambition to aduenture; suspicion to holde backe; wrath sweetneth reuenge with delight; deceit cloaketh it with dissimulation. And generally, so many as they are, so many different desires doe they kindle: all ioyned together only in wickednesse; according to that which the Prophet sayd: I haue seene iniquity and strife in the City. Iniquity, for that all are both vnmeasurable and vniust: Strife, for that one of them is contrary to another.

Pfal. 55.

The affections of the godly are peaceable and calme.

But the godly do enioy a heauenly peace and tranquillity in their passions: according to that salutation which a Christ both vsed, and taught to his Disciples: b Peace bee vnto you: and according as the Princely Prophet sayd: c There is great peace to them that loue thy Lawe. For they trouble not themselues with cares; the sad burthen, the consuming canker of this life: they hurt not, after frothy prayse: they are couetous only to lay d vp treasure in Heauen: their highest ambition is to maintaine themselues vpright in goodnesse: their pleasure is to dispise pleasures: their mindes are not racked either with feare or desire: all their calmeth oughts are vtterly vnable to maintaine within them any stiffe strife. And therfore they hold a firm and stable peace: first, with all men, euen

a Luk. 24. 36.
b Luk. 10. 5.
c Pfal. 119
d Mat. 6.

as the Prophet Dauid *sayd:* I am at peace with them that hated peace. *Secondly, with* God: *according to that which Saint* Paul *sayth:* being iustified by faith, we haue peace towards God. *Thirdly, with themselues: because, hauing grace to gouerne their desires, and resigning their wils into the hands of God, they are not molested with those combates and encounters, which others do endure, by reason of the contraries whereof they doe consist: namely the outward man, and the inward man, the spirit and the flesh; reason and appetite. And hereof doe ensue two notable effects.*

Psal. 119.

Rom. 5. 1.

The liberty of the godly.

One is, the inestimable treasure of liberty, whereof Christ sayd: e If ye abide in my word, then are yee my Disciples, and shal know the truth, and the truth shall make you free: *And likewise the Apostle,* f Where the Spirit of the Lord is, there is liberty. *And this consisteth in freeing of reason, which is the diuine part of the soule, from the tyranny of affections, which are the sensuall and brutish part thereof: whereto notwithstanding, the wicked are more basely bound, then euer was slaue to the most mercilesse Tyrant. For they doe not stick, nor stay at any danger: they spare neither paines nor expences, whether of treasure, or of much more precious time, to satisfie that which they command: they are ready to aduenture their life and their soule, for euery false delight,*

e Ioh. 8. 31. 32.

f 2. Cor. 3. 17.

The slauery of sinners.

for euery small point of honour and estimation which they desire. They neither act, nor talke, nor thinke, nor once dreame of any other thing then of this seruice. Hereupon S. Peter *calleth them* [g] bond-slaues of corruption: *and Christ,* [h] slaues to sinne. *The reason is, because* [i] a man is a slaue to that, whereof he is ouercome. *Whereupon it followeth, that wee are seruants to so many Lords, as wee are ouerruled by affections, as wee doe commit sinnes.*

g 2. Pet. 2.
h Ioh. 8.
i 2. Pet. 2.

The dominion of the godly.

— *Another effect is, the dominion ouer those affections, which Christ calleth,* [k] a Kingdome within vs: *and S.* Iohn, [l] a victory: *being a farre greater conquest, then* Alexander *the great was able to atchieue. For he hauing subdued the strongest part of the world, was beaten downe with the power of his passions: but the godly hauing conquered these his Conquerors, doe not only* maintaine *themselues in free condition, but* retaine *these Rebels in such obedience, that their seruice is a great furtherance vnto them in the seruice of God. As anger is a meanes to instame zeale; haughtinesse, to despise the world: shamefastnesse and feare, to abstaine from sinne: ioy, to prayse God: sadnesse, to repent: hatred, to* pursue *vice: loue, to* ensue *vertue: and in like manner the rest. So long as they are kept in order of obedience, so long are they, alwaies seruiceable, and sometimes necessary in vertuous atchievements.*

k Luke 17.
l Ioh. 5. 4.
1. Cor. 15.

Hereupon

Hereupon, S. Paul *sayd*: I tame my body, and bring it into subiection: leſt vvhiles I preach to others, I my ſelfe become a caſt-avvay. *For, as diuers beaſts, being wild are dangerous, but made tame, doe become profitable for many vſes: ſo our paſsions, which in their rebellious rage are hurtfull vnto vs, being ſubdued and moderated, are ſingular helpes in the exerciſe of vertue.* 1. Cor. 9. 27

Now, ſince it is by rebellion of our affections, that a vertuous and religious life, doth ſeeme diſtaſtfull vnto vs: it followeth, that theſe affections being ſubdued, the ſoule ſhall obtaine a free and full delight in all the actions of ſuch a life. And this pleaſure of the ſoule is of force, to darken and to dull the ſenſes of the body, againſt all worldly reſpects; as well in not receiuing *pleaſure, as alſo in not perceiuing paine. For the firſt* S. Paul *ſayd,* [n] *that he eſteemed all things dung in regard of Chriſt. For the ſecond, the Apoſtles reioyced, becauſe they were accounted worthy, not only to be ſcourged,* [o] *but with diſpite and ſhame to be ſcourged, for profeſſing Chriſt. This alſo made the ſtones ſeeme ſweet vnto* [p] Stephen: *the ſword, fire, wild beaſts, and all other cruelties ioined with vgly infamy, not only tolerable, but delightfull to the reſidue of the bleſſed Martyrs; whoſe noble courage (like the Sunne) did ſhew greateſt countenance in loweſt ſtate: who, with a braue behauiour in contempt of* Wherefore a vertuous life ſeemeth diſtaſtfull,

The force of ſpirituall pleaſure.

n *Phil.* 3. 8.

o *Act.* 5.

p *Act.* 7.

death, gaue a grace to the greateſt miſeries, that the greateſt tyranny could execute or inuent. Being aſſured, that it was God who gaue them this bitter potion to bee drunke off, as a healthfull medicine; and that tribulation is like to a file, which the more ſharpe it is, the better doth it purge and cleanſe the ſoule.

How largely God communicateth his grace.

And of this ioy of the godly, euen in their greateſt miſeries, there are two principall cauſes. One is, the apparant ſupply of grace, which God euen in the middeſt of miſeries, by a more felt then ſeene manner, diſtilleth into the ſoules of his ſeruants; to incourage and enable them in their perſeuerance. For, as his grace is great towards all, ſo doth he communicate the ſame moſt familiarly, with thoſe that are his; and doth as priuately reioyce with ſuch as ſerue him, as though he had none other to ſerue. Neither is he at any time ſo neere and preſent with them, as in their tribulations, although the contrary ſeemeth to appeare, their victory being alwayes the more glorious, by how much their combate is furious and rude. Hereupon, S. Bernard ſaid; Giue mee tribulation, O Lord, that thou maieſt be alwaies with me. This grace is a participation of the diuine nature; that is, of the goodneſſe, purity, and nobility of God: which is (like Sampſons haire) not onely an ornament to the ſoule, whereby it is ſo amiable in the ſight of God, that he taketh it for his daughter, and for his Spouſe, but al-

ſo

so a strength, by means of the vertues which attend vpon it; by which the soule is enabled to encounter and ouercome, not onely calamities, but sinnes and the Diuels. In regard of the first, Ezechiel teacheth the soule that is possessed by grace, [q]A new spirit. In regard of the second, the Apostle said, that he had not only will, but [r]power to doe all things.

q *Ezech.* 11. 19.
r *Phil.* 4. 13

The force of loue to extinguish pain

Another cause is, the loue which is settled in them towards God; which is so predominant a passion, that it maketh the greatest difficulties seeme easie, and the most dangerous attempts, most delightfull. For, as Sugar is not onely sweet in it selfe, but sweeteth other things wherewith it is mixed: so loue is not onely in it selfe delightfull, but maketh all the waies of God, both light, and delightfull; light to beare, and delightfull to imbrace. Bearing the eyes so fast fixed vpon that which is loued, that when it vnderstandeth tribulations to be the means whereby it is attained, tribulations are pleasant: not as tribulations, but as the meanes to attaine that which it desireth. Therefore hee that loueth, either laboureth not, or delighteth to labour: euen as the hunter taketh pleasure in his toyle: and as a woman scarse feeleth the paines of her trauell, when shee considereth that it is the onely way to attaine her desire. Giue me one that loueth, saith Saint *Augustine*, and he shall feele what I say: but if I speak to a cold Christian, he cannot vnderstand mee.

Tract. 27. *in Ioan.*

Effects of Grace.
u *Mat.* 11.
x 1. Ioh. 5.

In regard of this supply of grace, Christ saith: u My yoake is easie, and my burthen light. *S.* Iohn *also saith,* x His Commaundements are not grieuous. *Because that which to nature is heauy and hard, is made both light and easie by grace. In regard whereof God incourageth vs by S.* Paul; y My grace is sufficient for thee. *And by the Prophet* Esay: z Feare not, for I am with thee: melt not as wax, for I am thy God to strengthen thee, to assist thee, and to keepe thee with the right hand of my righteousnesse.

Effects of loue.
* Ioh. 15.
a Ioh. 15.

In regard of this loue, Christ said, * He that loueth mee, keepeth my commandements. *And Saint* Iohn *saith,* a This is the loue of God, when wee keepe his Commandements.

Effects of both.
b 1. *Cor.* 7.
c *Psal.* 118.
d *Psal.* 119.

In regard of both, the Apostle saith: b I am filled with comfort, I abound in ioy, in all our tribulations. *Likewise the Prophet* Dauid: c The voice of ioy and health is in the Tabernacle of the iust. *And againe, with words neerer admiration then liking:* d I haue taken greater pleasure in the wayes of thy Commandements, then in all manner of riches.

From grace proceedeth light.
e *Prou.* 9.
f 1. *Cor.* 2.

Of this grace ensueth a most cleare light of vnderstanding, called the wisedome of Saints e: *whereby the spirituall man* f *iudgeth all things: being made thereby, most wise in discerning what is best, and*

most

most iust in performing what he doth discerne. This is that spirit which Christ promised to his Disciples, when he sayd; The holy Spirit which the Father will send in my name, hee will teach you all things. g *This is that light of men* h *that writing in the heart:* i *that immediate instruction: which God assuredly promised, and the Prophet* Dauid *did most earnestly desire, whereof he meant also, when hee sayd:* k The Lord is my light and my saluation. *And againe,* l Thou shalt shew me the path of life. *And againe,* m Thou shalt make mee to vnderstand wisedome secretly. *But the want of this light of vnderstanding vnto the wicked, must needes (according to the nature of darkenesse) make the whole passage of their life, exceedingly both labourſome and loathſome; according as the Prophet saith in their person:* We haue groped after the wals like blinde men, we haue stumbled at mid-day, euen as if it had been in darkenesse. *And as the Wise-man speaketh of their complaint in hell:* The light of righteousnesse, the Sunne of vnderstanding hath not shined vnto vs. *And this difference betweene the Godly and the wicked, was shadowed in figure, when among the children of* Israel *there was light, but among the* Ægyptians *was palpable darkenesse.*

From this loue proceedeth a notable alacrity, both in beginning and pursuing, ioyned

Ioh 14. 26

g *Ioh.* 1.
h Iere. 31.
i *Esa.* 54.

k Psal. 118.
l Psal. 16.

m Psal. 51.

The wicked liue and labour in darkneſſe.

Esay.

Sap. 5.

Exod. 10.

From loue alacrity proceedeth.

ned also with integrity, and perseuerance; of which foure points the Prophet Dauid speaketh thus in order: [p] 1. I made haste and prolonged not. [q] 2. I will run the way of thy Commaundements. [r] 3. With my whole heart. [s] 4 Vnto the end.

[p] Psal. 119.
[q] Ibid.
[r] Ibid.
[s] Ibid.

From both proceedeth consolation.

From both proceedeth a most heauenly consolation, known onely to those that feele it; in comparison whereof all the contentments which men contend for in this world, are no more pleasant then the torments of hell. For as light proceedeth from the Sun, and from fire heate: so from the presence of grace, so not onely from the fruition, but from the contemplation of that which spiritually we loue, a most sweet solace inseparably doth ensue. And this the Prophet Dauid calleth, [t] A gracious dew: And Esay, [u] A flood of pleasure: Which God giueth as a taste in this life, of the Ocean of ioy which is in Heauen. Wherewith the hearts of the Godly beeing watered, and (in a manner) made drunken, they lose all sense of earthly things, (as * Saint Peter did vpon a short shew of the glorious presence of Christ) and neither in desire wish, nor in hope aspire, nor in imagination faine in this world any greater ioy.

[t] Psal. 68.
[u] Esa. 29.

Psal. 36. 65.
* Mat. 17.

Spirituall pleasure is neuer ioined with pleasures of this world.

But, if wee will drinke of these sweete streames, if wee will feede on these pure pastures, wee must endeuour to abandon the pleasures of this life; and esteeme all worldly things so indifferent, that our mindes be

not

not transported, either with desire of that which we haue not, or with delight in that which we haue. For, as the a Arke of God, and the Idol Dagon, could not stand together vpon one Altar: b as Isaac and Ismael could not abide together in one house: so cannot c Christ and the world, God and Mammon lodge together in one heart. The loue of God and of the world are two extremes, more distant one from the other, then are the poles of the world; as it is impossible for one eye to behold heauen and earth at once, so is it for one will to affect both God and the world. The people of d Israel forsooke the flesh-pots of Ægypt, before God gaue them Manna from heauen: The prodigall e Sonne left his feeding vpon huskes with swine, before his father killed for him the fat Calfe: and surely, if we will subdue our turbulent affections, & draw them from the delights of this world, we shall soone finde this spirituall pleasure, not onely to exceede our expectation, but very farre beyond our hope. For God is not loued enough, if he be not loued alone. Hee is iealous, and with exceeding feruor loueth our soules: and therefore will not admit any externall loues and delights to be mixed with his: like a chaste wife, who is iniuriously loued, if she be loued together with others.

a 1. Sam. 5.

b Gen. 21.

c Mat. 6. Luke 1.

d Exod. 16.

e Luke 15.

God must be loued alone

And it is a true token of our furtherance, in this grace of God towards vs, and in this loue of vs towards him, when wee

A true token of our furtherance in the grace and loue of God.

we feele in our ſelues, an alacrity and delight in heauenly meditations; in prayer, in faſting, in almes, and in other exerciſes of deuotion: with a careleſſe contempt of the world, and a longing deſire to be with God. But, if wee finde in our ſelues, a dulneſſe to begin, and a wearineſſe to continue in theſe labours of the ſoule (which as it maketh the pains greater to vs, ſo doth it make the acceptance leſſe to God; who loueth not onely a willing, but a cheareſull giuer) 1. Cor. 9 then is it a ſure ſigne, that neither Gods fauour is ſo great towards vs, as wee haue neede; nor our duety ſo entire towards him as we haue cauſe.

And therefore it behoueth vs to apply all our care, all our courage, to blow vp the dying fire of our deuotion: eſpecially both by often renuing, and by long perſeuering in the ſerious conſideration of theſe laſt things; vntill we finde in our ſelues, ſome feeling of this pure pleaſure. For ſo will theſe and the like exerciſes of the ſoule grow vnto vs; firſt, tolerable, and afterward moſt ſweet: and on the other ſide, the pleaſures of the world, will firſt ſeeme vaine vnto vs, and afterward exceeding vile.

HOM.

HOM. IL. α.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς
αἴδαο πύλῃσιν.
Ὅς χ' ἕτερον μὲ κεύθῃ ἐνὶ
φρεσὶν ἄλλο δὲ εἴπῃ.

Tam grauis ille mihi nigri
quàm limina ditis.
Ore aliud qui fert, aliud ſub
pectore celat.

As dale of death, ſo doe
I hate that kinde;
Whoſe tongue from thought,
whoſe mouth diſſents from
(minde.

The

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Although th benefits which we hau
receiued from God, are, as in value ineſtim
ble, ſo in nuber infinite: yet for ſome ſt
to our weake memories, in returning thank
they may be reduced (as twigges) to the
braniches following.

Of General Benefits

Gods benefits beſtowed vpon vs, are

- Generall and commõ to all
  - Creatiõ of our
    - bodies, by meanes of our Parẽts, to ſenſe him … in ea…
    - ſoule immediatly by himſelf, to raign … with … in hea…
  - Conſeruation: of which benefit e… ry creature in the world being made our vſe; and euery minute of our … being ſuſtained by Gods ſtrength, … part.
- Speciall to few, and in ſome ſort particular to euery e… after our relapſe into voluntary ſinnes.

Chriſtians.

- Redemption, wherein we are to conſider:
  - the excellency of the … nefit which we haue … ceiued.
  - the exceeding miſe… and paines which Ch… endured.
- The firſt Vocation to faith, by me… of the Sacrament of Baptiſme.

… ticu… be ne… re,

Of Particular Benefits.

- Temporall.
  - Spirituall.
    - The second vocation to grace, wherein we are to consider Gods
      - Patience in forbearing and expecting vs in that state of sinne wherein hee hath
        - grieuously punished some.
        - finally forsaken others.
      - Loue, in often calling vs vnto repentance, and at the length, in bringing our obstinate resistance to an end, by
        - outward meanes.
        - secret and inward inspirations.
    - Iustification, by receiuing vs to
      - Mercy in forgiuing all our sinnes past, and blotting them out with the bloud of Iesus Christ.
      - Grace in preseruing vs from falling into the same, or the like sinnes againe: and that by two meanes.
        1. By remouing or stopping from vs many occasions of temptation: according to that part of the petition in the Lords Prayer:
           And leade vs not into temptation.
        2. By giuing vs strength to resist them, when they were offered; according to that which followeth:
           But deliuer vs from euill.
  - Positiue, in bestowing many benefits of
    - Nature.
    - Worldly estate.
  - Priuatiue, in deliuering vs from diuers dangers, which others haue incurred, whereof;
    - many are manifest.
    - infinite are to vs secret and vnknowne.

THE SANCTVARIE of *A troubled* Soule.

A Prayer to be ſayd, when *we begin to ſettle our ſelues* to our Deuotions.

1. *WHen God doth moſt obſerue vs.*

2. *In what confidence wee approach vnto God.*

3. *The preparation of our ſelues before wee preſume to ſpeake vnto God.*

4. *Feruency without diſcretion is no other then fury.*

5. *Deſire of ſpirituall things is the price whereat they are ſet.*

6. *Many petitions God can hardly deny.*

7. *The greater our perſeuerance is, the greater ſhall be our abundance.*

8. *Who especially are troubled with wandring thoughts.*

9. *Wee haue lost the rule ouer the powers of our soule.*

10. *The greatest miserie of mans heart.*

11. *The power of prayer to change our soule.*

12. *The condition which maketh our prayers effectuall before God.*

13. *Our fals should be an occasion to vs of more stable standing.*

14. *God is a seuere exacter of thankes.*

15. *How to craue spirituall, how temporall benefits.*

16. *How our c se is to be debated before God.*

17. *What maketh our paines in seruing God to be sweete.*

A Prayer.

OMost glorious Lord most gracious Iesu Christ! giue mee not onely leaue, but helpe, yea abilitie and power, to prostrate my

my vnworthy ſoule, and powre forth my weak petitions, in the preſence of thy Almighty Maieſty, in the view of all thy holy and honourable Court of Heauen; both with feare to offend, and faith to obtaine. For, although at all times, thou doſt *obſerue*, and they *ſerue* vs: yet moſt eſpecially, when we preſent our ſelues to ſpeake vnto thee face to face. Inſpire my ſoule, with what affections it ſhould thinke of thee: teach my tongue, with what words it ſhould both prayſe thee, and pray vnto thee; inſtruct me, O good Ieſu, with ſuch an humble heart to entreate thee, that thou maiſt fauorably heare me, and mercifully grant me my requeſts. 1.

Behold, O King of glory, as a weake and wretched worme, to a God of infinite both Maieſty and Power; as a guilty and grieuous ſinner, vnto a moſt 2.

iuſt and ſeuere Iudge; not ſtanding vpon my owne either dignity or deſerts, but in confidence of thy mercies I approach vnto thee; to make manifeſt my miſeries and neceſſities, and to craue thy moſt gracious comfort and ſupply. O Lord of all power and peace! in regard of the corruption both of my nature, and of my life, I acknowledge my ſelfe vnworthy to ſpeak vnto thee, vnworthy to looke towards thee; but in regard of thy manifold mercies, I will not onely looke towards thee, but looke to be relieued of thee; I will not only ſpeake, but aſſure my ſelfe that I ſhall ſpeede.

3 — And to this end, I earneſtly craue thy gracious aſſiſtance, that I may now preſent my poore ſoule vnto thee, in thoſe humble behauiours which are beſt agreeable, both to my duty, and thy deſerts. That I may talke

talke vnto thee with a reuerence, which doth consist of loue and of dread; reioycing in thee with feare, and trembling before thee in ioy. That as a Musician will not offer to play, before he hath set his instrument in tune; so I may not presume to speake vnto thee, without diligent preparing my selfe, by calling into consideration; first, my offences; secondly, thy maiesty and glory: thirdly, my necessities; lastly, thy goodnesse and mercie. That hereupon I may bee iointly, both cast downe in humility, and confirmed in hope: and that placing my selfe, with all lowlinesse, at the lowest end of thy banquet, thou maiest come vnto me in thy good time, and say: *Friend, sit vp higher.* — *Luk.* 14. 10.

— Inflame my soule with true *zeale* (the true *seale* of thy holy Spirit) that it may be carried in a full course towards thee, with

1

a feruency gouerned by discre-
4 tion: for feruency without dis-
cretion is nothing else, but ei-
ther a degree, or resemblance
of fury. Giue me an ardent de-
sire of spiritual things, which is
the onely price whereat they
5 are set: euen as thou hast sayd,
that whosoeuer doth hunger
Math. 5. and thirst after righteousnesse,
6. he shall be satisfied.
— If I do not presently obtaine
that which I desire, let mee not
therefore either desist, or relent.
6 For, although thou doest hold
backe thy helpe for a time, yet
many petitiõs thou canst hard-
ly deny: and if we do persеuere
to knocke, thy promise doth
binde thee to open vnto vs.
Therefore, so stay my strength
with a constant courage, that I
may with patience and humili-
ty expect thy pleasure: and per-
sist with *Iacob*, euen in wrest-
Gen. 32. ling with thee, vntill *Thou blesse*
me. Assuring my selfe also, that
the

the greater my perſeuerance ſhall be, the greater ſhall be my abundance; and that [illegible]m-ming at length, will lar[illegible]ly re-compence the long expecting: euen as thou didſt reſerue the beſt wine vntill the end of the feaſt; and as the moſt famous men, *Iſaac*, *Sampſon*, *Samuel*, *Iohn Baptiſt*, were brought forth of women that had beene long time barren. 7 *Ioh.* 2.

Defend my weak heart from ſpirituall aſſaults. Reſtraine my wilde and wandring imaginations, which are like the fowles that came to hinder *Abrahams* offering. Whip out of my ſoule thoſe theeuiſh thoughts, which are like to buyers and ſellers, and changers in thy Temple. Wherewith, although all men are (in ſome meaſure) moleſted, yet more eſpecially ſuch wicked weakelings as I: euen as flyes ſwarme thicker about a ſore beaſt, then about a ſound. *Gen.* 15. 11. *Ioh.* 2. 15. 8

For, our nature being depraued through ſinne, we haue loſt the [illegible] which at firſt wee had, ouer [illegible]e powers and faculties of our ſoules. Whereupon the imagination oftentimes, either riotouſly rebelleth, and beareth it ſelfe in open licentiouſneſſe; or elſe (like a ſlie ſlaue) priuily ſtealeth from vs, before we are aware. And among all the miſeries of mans life, this is one of the greateſt, that it is ſo ſenſible in the things of this world, and ſo dull in things pertaining to thee: beeing to the one as a dry Reede, and as greene wood to the other; which cannot without paines be kindled. And therefore, O good Ieſu! ſettle thou my ſcattered thoughts, binde them together with the chaines of thy loue; that they range not whither they liſt freely, much leſs vnlawfully. Let my mind be fixed ſo faſt vpon thee, that it be not diſtracted with other

ther cogitations, either offensiue, or idle, or elſe impertinent; and by that meanes be[illegible]ther altogether diuerted fro[illegible]rue conſideration of thy pr[illegible]ence, or interchangeably diuided, in ioining ſome other worſhip with thine: like the Philiſtines, who placed the Arke and *Dagon* together; Or like the new inhabitants, which the king of *Aſſur* ſent into Samaria, who worſhipped the Lord, and alſo ſerued other gods. For if thou ſhouldeſt come with thy graces, to enter into my ſoule, and finde the dores ſhut againſt thee, or elſe the roomes taken vp with ſtrange gheſts; thou wilt aſſuredly depart againe, and make my prayer to bee vnfruitfull.

1. *Reg.* 5.

1. *Reg.* 17

O merciful Lord, thou wert transfigured whileſt thou wert in prayer vpon the mount; to ſignifie vnto vs by the glorious change of thy body, what pow-

Luke 9. 28.

11 er is in prayer to change our ſoules. *Moſes* alſo by talking wi[illegible]thee, had a beautifull br[illegible]eſſe caſt vpon his countenance. Grant now, I beſeech thee, that I may feele this force of prayer within mee. Let it tranſport my ſoule from all worldly delights; let it chaſe all euill and idle motions out of my minde; euen as theeues do vſually auoide and diſperſe, when hee that is attempted calleth for help, if good friends be within hearing.

Grant vnto mee (O Lord of life) a pure *intention* in minde, a firme and feruent *attention* in thoughts. Poſſeſſe, yea wholly rauiſh my ſoule, with pure zeale and deuotion towards thee; that I may now powre forth my prayers vnto thee, for my ſelfe, with ſtedfaſt faith; for others, with ardent loue; with perfect hope and humility for both. For ſo much as the principall

cipall condition which maketh our petitions effectuall before thee, consisteth in presenting the same, without ci[illegible] presuming in our owne goo[illegible]nesse, or doubting in thine. *Iam.* 1. 6.

Giue vnto mee a cleare sight of my sinnes, giue me also true teares to lament them. Let me craue forgiuenesse of thee, with deepe contrition for my offences past, and resolute purpose of amendment hereafter. Let not my falls bee like the fall of an Elephant, who lyeth stil, vnable to arise; but let them bee to me an occasion of more steady standing. 13

Grant me to bee thankefull vnto thee for all thy benefits, with a ful feeling of my present wants. Grant that I be not so transported with desire of those good giftes whereof I stand in need, that I become either vnthankful, or vnmindfull of those which I haue receiued: know-

ing

14 ing, that as thou art both a ready and liberall bestower of thy benefits, so art thou also a most seuere exacter of thankes.

15 — Grant me to craue thy spirituall blessings, with full and firme hope; thy temporall benefits, with entire resignation to the wisedome of thy will. Not importuning them, either absolutely, or earnestly, or in greater measure then thou shalt thinke conuenient to bestow: and bearing my selfe assured, that whatsoeuer worldly thing I desire at thy hand, thou wilt giue vnto mee, either the very same, or that which shall bee better for mee. For I plainely see the blindnesse of my owne iudgement: and thou knowest (I know) what is fittest, both for thy glory, and for my good.

— Giue such comfort and contentment to my disturbed conscience, as thou shalt thinke most expedient, eyther for my ex-

exercise or for my ease. Powre thy peace into my poore soule, and by the secret inspiration of thy holy Spirit, kindle, yea inflame thy good motiõs within me; that I may feel them forceably, imbrace them ioyfully, maintaine them carefully, and prosecute them to full effect.

Let not the exercise of prayer seeme troublesome, nor the time thereof tedious vnto mee. But grant that I may in such wise persevere and spend this little time of prayer, in debating my owne cause, against me to thy iustice, and for me to thy mercy; that in the end I may arise with newe supply both of courage and strength, to doe such things as appertaine to thy seruice. And as seuen yeeres which IACOB serued for RACHEL, seemed to him but a few dayes, for the loue which hee did beare her: so let mee esteeme both the time

16

17

Gen. 29.

time ſhort, and the paines ſweete in ſeruing thee for to inioy thee.

Receiue this my Sacrifice of prayer and prayſe, inflame it with the comfortable heat of thy loue, and wherein it is vnperfect, amend thou the defects, who only art of power ſo to doe: that it may be acceptable vnto thee, or at the leaſt, that thou maiſt not deſpiſe it. Giue me thy grace (O moſt gracious Lord) that I may now bend all the forces of my ſoule, with thine Angels and Saints to praiſe thee; with true repentant ſinners to appeaſe thee; with poore diſtreſſed wretches to intreate thee; and with all thy creatures *duly* and *dutifully* to ſerue thee, ſweet IESVS *Amen.*

(·:·)

The

§. 1.

The guiltineſſe of Sinne, and the conſideration of the time of death, calleth the ſinner to call vpon God.

1. THe *wiſedome, dominion, and life of the ſoule.*

2. *Without God all aboundance is beggery.*

3. *Our originall ſinne.*

4. *Our regeneration.*

5. *Our actuall ſinnes.*

6. *Our preſeruation.*

7. *Our vocation.*

8. *Our falling from God.*

9. *The ſoule arraigned within it ſelfe.*

10. *Sinne is a ſweet poyſon.*

11. *The*

11. *The renuing of ſinne, cancelleth the pardon granted before.*

12. *It is better neuer to haue beene conuerted vnto grace, then to be diuerted from the ſame.*

13. *Knowledge of our loſſe increaſeth the miſery.*

14. *The terrours of ſinne may be profitable to vs.*

15. *What cauſeth the ſight and ſorrow for ſinnes.*

16. *The art of the Diuell in ſeeking to delay vs.*

17. *The finall arreſt both of the body and of the ſoule.*

O Moſt high, moſt Holy, moſt mighty, moſt merciful, moſt good, moſt goodly, moſt louing, moſt fearfull & terrible god! the creator, the renuer, the maintainer of all things: whom to know, is to be wiſe; whom to ſerue, is to raign; whom to loue, is the life and happineſſe of the ſoule: behold, I poore wreteh, to thee,

thee, who art both rich & liberall; I miserable, to thee, who art both pittifull and plentifull, doe draw neare. Behold, a hunger-starued Beggar knocketh at thy doore; opē vnto me, O honorable house-holder, without whō all aboundāce is beggery: opē I say, thy mercies to my miseries. And although I am not worthy to sit at thy feast with thy Sons, yet with the baseſt of thy seruants, let me be refreshed with some broken peeces that are taken from thy table.

Thou hast commaunded vs (O gracious God) to come, to knocke, to call vnto thee: whereupon thou hast promised vs, so to find thee, as both to enter into thee, and to entertaine thee. O mercifull Iesu! I heere arrest thy gracious promise; beholde now, my sighing doth seeke thee, my teares crye vnto thee, and the groanes of my pained soule doe knocke at the gate 2.

gate of thy mercies. Beholde, Lord, I *intend*, I *contend* to doe thy will; performe thou, I beseech thee, thy word. Reueale that which thou biddest mee to seek; admit me whom thou hast inuited; giue me that whereto thou hast giuen me, both power to aske, and promise to obtaine.

3. And first (O Lord) I acknowledge against my selfe, that I was conceiued in iniquity, and borne in misery: but

4. thou of thy free loue diddest cleanse me, thou didst sanctifie me, thou diddest through faith on my part, and mercy on thine, betroth thy selfe vnto me.

5. Yet I, vnmindfull of so great goodnesse, haue since, with many a foule fact, distained my selfe, and dishonoured thee; not dreading thy displeasure, whose wrath maketh the Deuils to quake. I was borne in necessary, but I plunged my selfe in voluntary

voluntary sins; I made no conscience in offending thee, and feared not to forget thy law.

6. Notwithstanding thou, according to thy woonted mercies, diddest not banish mee from thy protection: but as though I had daily and duely obserued thy will, thou diddest bountifully heape thy benefits vpon me; so much vndeserued of me, as not desired.

When I sinned against thee, the Diuell was ready to haue made a prey of me; I was content, I was desirous to haue perished with him: but thou (O Lord) diddest driue backe him, and draw backe me; not onely without either my request or knowledge, but very much against my minde.

When I was in danger of death, both by sickenesse and casualties, & my soule was so rocked a sleepe in security of sinne, so burdened with the weight of wicked

wicked actions, that it muſt needes haue ſunke downe into hell; thy grace ſtood by mee, thy power did preſerue, both my body from death, and my ſoule from damnation.

I did *offend* thee, but thou diddeſt *defend* me; I did *deſerue* death, but thou diddeſt *preſerue* life: I did not *regard* thee, when thou diddeſt ſafely *guard* me. I (like a wretch either ſenſeleſſe or deſperate: that, not knowing this, not caring in what courſe I was carryed) did forſake thee, and fly vnto mine enemie: I did long, I did labour, to caſt my ſoule into his pittiles power; to haue ſtoode at the mercy of his moſt damnable malice. But thou were alwaies with me, as with *Iacob* when he ſaid: *Surely God was in this place, and I was not aware of it.* Thy care did keep me, whilſt I buſied in vaine things, neuer marked ſo much: thy loue did ſeeke, with very great

Gen. 28. *verſ.* 16.

and

and gracious fauours, to winne me vnto thee.

But as one that is ſicke of a ſleepy diſeaſe, cannot bee awaked, but by pinching: ſo out of this lethargie of ſinne, my ſleepy ſoule (neither vnworthy nor vnwilling to haue periſhed) could not bee called to it ſelfe, but by ſome ſharpe and ſenſible accident.

Hereupon thou beganneſt to runne with mee a more rugged race, laying many kinde croſſes vpon me; not onely to bend my vnwilling, but to breake my wilfull mind, and to make it appliable to thy pleaſure. Thou diddeſt call me out of the wilderneſſe of worldly delights, wherein my guiltines would haue hid it ſelfe from thy preſence; thou diddeſt take mee vp, ſtraying in the ſtreetes; thou diddeſt compell me out of the high way to hell: thou diddeſt enter couenant with thy ſeruant,

ſeruant, thou didſt ſtirre in mee a deſire, and ſtrengthen an indeuour to attend vpon thee: thou didſt inſtruct, thou didſt enable, both my vnderſtanding and alſo my will: that, to diſcerne; this (in ſome degree of duty) to doe thy pleaſure.

8. Yet I (wretch that I am) ſince my entrance into thy ſeruice, haue either vngraciouſly forgotten, or vngratefully remembred all thy benefits; and haue not ſo eſteemed thee for them, as I would haue done a mortall friend for a few courteſies of courſe. I haue forſaken thee againe, and followed the right trace of the vnrighteous world; thinking euery thing good, whoſe euill I had not tried. I haue prouoked thee, I haue ſtirred vp thine anger, I haue deſerued thy diſpleaſure, I haue a thouſand wayes done euill in thy ſight: not ignorantly, but preſumptuouſly; not weakly,

weakly, but wilfully; not feare-
fully, but impudently; hauing
not onely lost the tender touch
of conscience, but beginning to
beare my selfe (an offence be-
yond the degree of any vile
word) in a braucry of euill.

Alas, how deeply hath cor-
ruption tainted my soule? what
folly hath not had his seat in my
minde, and left his footsteps in
my actions? Nay, I haue far ex-
ceeded the limits of folly: no
man not banished from his
right wits, would thus haue
byn entrapped, thus entangled.
I should haue repented mee of
my former sinnes, but I haue in
such sort both increased & ag-
grauated thē, that I haue scarce
left, either number for more, or
place for worse.

O my God! what answere
shall I make? How shall I ei-
ther excuse, or extenuate this
my relapse? Shall I pretend the
sly subtilties of the Deuill? the
faire-

faire-faced ſhews of the world? The pleaſant perſwaſions of the fleſh? *The woman gaue it mee? the Serpent deceiued me?* Tuſh, all theſe are baits for babes. But I was come to a greater ſtaiednesse, both in age, and in experience; I was warned, I was weaponed; I was inſtructed, I was encouraged. I ſhould haue vſed more warineſſe to ſuſpect, more wiſedome to diſcerne; more valure, both to defend my ſelfe, and defeate mine enemie.

No ſure: I will neuer excuſe him, whome his owne conſcience condemneth. I had thy expreſſe word and will to ſtop me, mine owne knowledge to bridle me; I would haue diſallowed thoſe things that I did, if any other had done them but my ſelfe. When a mans memo-
9. ry is the bill of his debt, when his thoughts are willing witneſſes againſt him, when his

feare

feare is his Gaoler, when his iudgement is his Iudge, when his owne knowledge conuenteth him: there is little doubt, either of denying or deceiuing credit; and much lesse of making escape.

I, I, it is euen I that haue broken couenant with thee. I haue been wise to deceiue my selfe; abusing my reason, rather how to doe amisse, then how to amend. I haue falsified my faith; I haue riotously runne after the vaine *conceits*, or rather *deceits* of sinne; whose kindest courtesies are the allurements of mischiefe; which like a bemired dogge, defileth with fawning; whose kisses are of power to kill.

I haue receiued many fresh wounds, I haue renued all my old sores; & what thou (ô Lord) by thy mercies haddest healed, I by my madnesse haue rubbed open: insomuch, as sinne vsed

11 againe, hath made the pardon once granted to be of none effect. I may well say with *Iudas*, *I haue sinned*: but either name or number my sinnes I cannot.

O bottomlesse sea of misery and sorrow, wherein I haue plunged my selfe! alwaies sinking, and yet by the infiniteneſſe thereof, neuer at the bottome: which I am able neither to abide, hauing the fire-brands of all furies within me; nor yet to auoide, being fettered therein with the cruell chaines of my owne feare.

O my soule! full of wretchedneſſe, full of shame, but fulleſt of guiltineſſe, accept no obiect but of sorrow; drawe greedily into thy minde al conceits that may increase thy griefe: be ashamed, nay abhor to think of any comfort. Loath thy selfe, torment thy selfe, and so shalt thou doe some thing well; for thou canst neither loath

loath nor torment a more curſed creature.

Alas! how is my ſoule abandoned? How are all the powers thereof layde waſte? Comfort is no more eaſe vnto mee, then is the handling of ſore wounds. I am diuided in my ſelfe, how can I ſtand? I am ouerthrowne in my ſelfe, how ſhal I riſe? My deſire is pained, becauſe it cannot hope; and if it hath any ſparke of hope, it is rather in change, then riddance of griefe.

Forlorne wretch that I am, it had beene better for me neuer to haue been *conuerted* to grace, then thus *peruerſly* to be *diuerted* from the ſame. For then I ſhould haue gone on in a ſober ſecurity, and my puniſhment ſhould haue beene ſo much the leſſe, as ignorance is beneath contempt. But now I am not only vnhappy, but vnhappy after the fall from ſome degree of 12.

happineſſe : now the footſteps of ouer-troden vertue lay cruel accuſations againſt nice, and make the hatefull compariſon of vice more manifeſt. Miſerable are they who loſe they wot not what, but more miſerable are they who know what they loſe.

13 O fooliſh reaſon! how ſharp art thou to ſee thy miſchiefe? and yet how blunt, how blind art thou to foreſee it? O poore remnant of piety! only ſo much goodneſſe left, as to make me languiſh in my owne euill.

O ſinne! the onely fall of my iudgement, and ſtaine of my conſcience; now thou haſt ſacked my ſoule, now thou haſt beaten it down vnder thy tyranny, reſt thy ſelfe, forbeare a while, tread not vpon my ruines, put not fire to thine owne ſpoiles.

14 And yet not ſo; but doe thy worſt, cruell and curſed ſinne: doe euen the very worſt that thou

thou canst. The more terrours thou executest vpon mee, the more shall I both loath and lament the seruice that I haue done thee; and the sooner shall I seeke to drawe my desires out of the mire of thy subiection.

There is yet left, both time to repent, and opportunity to amend; yet doth Christ, not only admit, but inuite vs to his feast. I could neither see my sinnes nor sorrow for them, did not he both enlighten my vnderstanding and soften my senses. Hee hath not enlightned my vnderstanding, to drowne it in darknesse; hee hath not softned my senses, because hee could not breake them. And wherefore then hath hee thus *wakened* the one, and *weakened* the other?

15

It is euen so: hee that hath hitherto in patience expected me, doth now in pitty call mee.

Speake then (ſweet Lord) ſpeak vnto thy ſeruant; thunder into the inner eare of my heart, break my deafeneſſe, that I may heare thy voice. Lord, thou lookeſt for mine amendment, that I may haue thy fauor; and I looke for thy fauour; that I may amend.

Woe is me! how long haue I ſtayed? alas! how late doe I come? How ſlowly doe I haſten? How doth my reſolution
16 ſticke betweene loathneſſe and neceſſity? Woe is me wretch! how cunningly doth the diuell ſeeke to delay me? What Art doth hee vſe to keepe the line from breaking, whereat the fiſh is caught? Not drawing him violently, but at ſeaſons and by degrees; and ſuffering him to play vpon the hooke, vntill either vſe hath made him willing, or wearineſſe weake.

O my God, the Sunne of my life hath paſſed his Meridian, and

and I am now in the after-noon of my age; the night of nature will come faſt vpon mee: when death (as Gods Sergeant) will arreſt, my body vpon debt due vnto nature; my ſoule vpon treſpaſſe committed againſt God. The one hee will binde hand and foote, and commit cloſe priſoner to the graue; the other hee will arraigne in the high court of heauen, where God ſhall bee both party and Iudge; to anſwere to all obiections, as well of ignorance, as of contempt. 17

§. 2.

The Consideration of the houre of death.

1. THe perplexities of the soule, at the houre of death.

2. Our best actions are vnperfect in the sight of God.

3. The soule at the houre of death, by too much thinking omitteth to doe.

4. The lamentation of the soule at the houre of death.

5. The powerlesse desire that the soule shall then haue to amend.

6. The bodily paines.

7. The approaches of death.

8. Our departure out of this life, answerable to our entrance.

9. The presence of sinnes.

10. The accusation of the conscience.

11. The aggrauation of the diuell.

12. The

12. *The feare of Gods iudgements.*

13. *The change of his owne iudgement.*

14. *His vnprofitable repentance.*

15. *Pleasures either vanish or vexe.*

16. *The face of sinne shall bee vnmasked.*

17. *All worldly helps will faile, if not torment.*

18. *The ignorance and weakenesse of a Sinner, in turning to God at the houre of death.*

19. *The terrible and desperate estate of a Sinner, at the houre of death.*

20. *The insensible approach of death.*

21. *The vniuersall dominion and power of death.*

22. *Death is most bitter to worldly mindes.*

23. *God hath no part in death.*

24 *Death is not farre, when it is fartheſt.*

25. *Our life is a continuall dying.*

26. *Wherefore wee are easie to be perswaded that we shall liue longer then other men.*

27. *Wherefore the houre of death is vncertaine.*

28. *What life is.*

29. *How necessary it is to practise our dying.*

30. *Christ aboundeth in mercie.*

31. *Outward behauiour requisite in prayer.*

AT this houre of death, at this cruell instant of parting, when the guilty soule beginneth to be loosed from the fetters of flesh: O good God! how is it troubled? what a tempest of terrors doth beate vpon it? Then beginneth it to throw the thoughts freely into euery cor-

corner of the conſcience, to ſee the ſinnes which it hath done, to perceiue the vengeance that it hath deſerued; to conſider, that the time of repentance is then at an end, and that it is ſet vpon the immoueable point of paſſage to a moſt ſtrict tryall, vncertaine how the beſt actions that it hath done ſhall bee examined. For, as in a rude eare, that Muſicke may paſſe for currant, which a skilfull iudgement will condemne for courſe: ſo in the ſight of God there will appeare both errors and defects in all thoſe actions, which in our iudgement were perfectly performed. 1 2

It is deſirous to ſtay, it is compelled to goe; the one whereof is impoſſible, the other intolerable. And as it often happeneth, that whileſt one thinketh too much of dooing, he leaueth to doe the effect of his thinking; ſo, whileſt it la- 3

menteth

menteth the losse of all the time that is past, it loseth that little which then remaineth.

Looking backe, it esteemeth the whole race which it hath runne, as a short step: looking forward, it beholdeth the infinite space of eternity, wherein it hath to continue. Lifting vp the mind to heauen, it discouereth a most bright and beautifull glory: againe, casting it downe vpon the earth, it seeth all things enfolded in a misty darknesse. If it calleth to memory the time that is past, it will strongly accuse; if it beholdeth the present time, it will sharply torment; if it looketh to the time which is presently to ensue, it will terrifie most extreamely. The pleasures ouer-passed, which in themselues were little, shall then seeme nothing; the approaching iudgement, which before seemed nothing, shall then

then bee esteemed greater then now we can conceiue. Hitherto hath bin our own day, but then shall be the day of the Lord.

Hereupon a new swarme of thoughts stingeth the minde. It lamenteth that it hath built so many Castles, some in the aire, others vpon the sands; that with the Spider, it hath euen exhausted the bowels, in works of so little both continuance and vse; that it hath wasted that candle in idle play, which was allowed to haue lighted it to bed. 4

That it was so chained with the enchantments of a momentanie estate, as scarce to thinke vppon the condition which neuer shall haue end; that it made so great prouision for the one, and little or none at all for the other: that to satisfie the flesh, which is to bee a nest of wormes; it hath neglected the Spirit, vvhich

was

was to haue beene a companion of Angels. That it hath loſt, for ſo ſhort a ſhew, the eternall ſubſtance of pleaſure: that it hath exchanged (more fooliſhly then the rude Indians, who giue gold for glaſſe) the treaſure of immortall glorie, for trifles and toyes of floating vanity.

5 O! if it had but a ſmall time more of amendment, how ſeriouſly would it conuert? What a ſharpe and ſeuere courſe would it ſet into? But it is like vnto a horſe, deſirous to runne, and miſerably ſpurred, but ſo ſhort reined that hee cannot ſtirre: or like vnto thoſe who in their dreames are taken with ſome fearfull viſion, who ſweat with paine, and ſtriue to cry for helpe, but cannot finde any ſtrength to cry.

6 In the meane time, the head ſhooteth, the backe aketh, the heart panteth, the throate ratleth,

leth, the tongue faultreth, the breath ſhortneth, the fleſh trembleth, the veines beate, the heart-ſtrings cracke, the eyes waxe dimme, the noſe ſharpe, the brows hard, the cheeks cold and wan, the lips pale, the hands numbe, the ioynts ſtiffe, the whole body is in a cold ſweate, the ſtrength fainting, the life vaniſhing, and death drawing on. And as he that beſiegeth a Caſtle or a Fort, firſt maketh his breach with great Artillery, then aſſaulteth, entreth & poſſeſſeth the ſame: euen ſo death, firſt, by diuers ſorts of ſickneſſes & paines beateth all the naturall forces, battereth without intermiſſion all the principall parts of the body: But when he maketh his perſonall approach; when the ſicke man beginneth, firſt to doubt of his life, and afterward to deſpaire; then are all his paines and perplexities enlarged, then is he driuen to extremitie 7

tremitie of distresse, then are all his members & faculties surpri-sed with those accidents, which are the common combattants of death. Then is that fulfilled which the Prophet said : *The sorrowes of death compassed me, and the floudes of wickednesse made me afraide. The sorrowes of the graue haue compassed me about, the snares of death ouertooke me.* And so it falleth, that our departure out of this life, is somewhat answe-rable to our entrance into the same ; both painefull and grie-uous ; but the one to our mo-ther, the other to our selues.

9 Neither shall the children and friends, for whose sake the sicke shall often thinke themselues damned, forbeare in this instant of extremity; *but miserable cõfor-ters* they will be (as IOB said of his friends) some crying, some crauing, some counsailing him in the ordering of his estate, some applying him with vaine speeches,

Iob.16. vers.2.

ſpeeches, either of compaſſion or of comfort; all of them like fleſh-flies, making offer to moleſt him.

Whilſt theſe ſummoners of death doe execute their office, and the ſicke man lyeth bound vpon the Altar, for the ſacrificing of his ſoule; the knife ſet to his throat, and he vnable, either to flye or to defend himſelfe: moſt of his wicked actions, words, & thoughts, are brought into preſence; arm'd with Gods anger, & with the curſes of the law. They are heaped together, and aggrauated to the vttermoſt: they giue the conſcience many a cold pull, and lie vpon the heart as heauy as lead. Faine would the ſinner turne away his eye, but he ſhal be compelled to behold them; they will all crye vnto him: *We are thy workes, wee will goe with thee.*

Then ſhall the conſcience ſharpely accuſe, the memorie 10.

giue

giue bitter euidence, reaſon ſhall ſit as iudge, feare ſhall ſtand as executioner: and ſcarſe is there any ſeuere ſentence in all the Bible againſt ſin, which the Diuell will not bring into mind, vrging euery poynt, and amplifying it by conſtruction. And ſeeing hee ſhall ſo ſtrictly examine, accuſe and condemne himſelfe, he ſhall haue iuſt cauſe to feare the iudgement of God;

12 who knoweth more by him, then hee knoweth by himſelfe; who, as he doth moſt extremely hate ſinne, ſo will hee more rigorouſly ſentence it, then any man will doe, eſpecially vpon himſelfe.

Then will all humane wiſedome and policy ſodainly faile; then will reſolution bee turned to trembling, pride into baſeneſſe, confidence into deſpaire.

13 Then will be a great difference in iudgement, from that which men beare commonly in this world.

world, in ſo much as the ſinner (finding himſelfe in the ſnare of Gods iudgement, and enuironed with enemies; to wit, his ſinnes and the Deuils) ſhall bee enforced to crye and confeſſe: *We ſimple men thought their life to be but madneſſe, whoſe end we now eſteeme moſt honourable: but wee haue wearied our ſelues in craggie waies, we are worne out in purſuing vanitie, and the waies of the Lord we haue not knowne.* Sapien. 5.

Neuer did Tyrant exerciſe his rage with greater cruelty, vpon any that hee moſt hated, then the miſerable ſinner ſhall then vpon himſelfe: in iuſtly condemning, in vainly acknowledging, in vnprofitably lamenting the errours of his actions; whileſt the paines and perplexities of the ſoules departing from two friends of long familiarity, the body and the world, ſhall draw the powers thereof from true repentance. 14

All

15 All vaine pleasures shalbe then at an end, and either quite forgotten, as if they had neuer bin at all: or els remaine in remembrance, onely by giuing sharpe twitches to the soule. The cup of pleasure, whereof the sinner before had quaffed, shal then be at the bottome, and he shall be enforced to drink vp the dregs, euen the scruples and remorses of a guilty conscience; which, like thousands of thornes, shall teare and torment the miserable soule. The body can die but once; but the heart shall so often die, as the sinner shal thinke vpon his death, and vpon his neere separation from all those thinges, which hee did most neerely affect. And the more hee was entangled; either in the delights or affaires of this life, the more grieuous will his death bee vnto him; euen as the deeper roote that a tooth hath in the iawe, the more paine

paine it cauſeth when it is drawne forth.

Then ſhall his eyes bee opened, which the pleaſure of ſinne had cloſed before; and he ſhall plainely ſee, what a foule face thoſe offences beare, which he ſo eaſily aduentured to commit: whereupon hee ſhall extreamely both abhorre and admire, the pleaſures which prouoked, the leuitie which ledde him to follow ſinne. Then ſhall he plainely perceiue, that he did ſtumble where he thoght to ſtand; and take his ruyne, where hee ſuppoſed to haue taken his riſt. That all things of this world are miſerable; the waies therof rough & crooked, the wealth baſe, the pleaſures falſe, the hopes vain, the promiſes lies, the glory ſhort & light; the whole ſtate a baniſhmēt, or rather a dungeon, not onely of guilty, but of condēned perſons. That all the comforts thereof 16

are

are not onely no remedies of griefe, but feeders thereof with ſweete poyſon; which giue ſome preſent ſatisfaction to the ſenſe, not by freeing, but
17 by enuring it to the diſeaſe. His riches cannot redeeme him, his friends wil forſake him, his children and kindeſt kindred ſhall bee no greater comfort vnto him, then a brood of Vipers; eſpecially when hee conſidereth, that hee is to endure the ſmart for many things, whereof he muſt leaue the pleaſure to them. And generally, thoſe things which before he did beſt affect, and for which he aduentured to commit offence, ſhall then ſtrike wideſt wounds in
2. Sã. 18. his heart: euen as ABSOLONS greateſt ornament and delight, his faire haire, was turned to be the cauſe of his death.

Theſe helpes not onely failing, but exceedingly vexing him; being like the ſpread taile of

f a Peacock, adorning onely
he former part of life, and lea-
ing the hinder part naked and
nſeemely; or like the Syrens,
eginning then to turne their
unes, when they haue drawne
o the point of deſtruction; he
s deſirous to turne vnto God:
ut findeth in himſelfe, neither
nowledge; becing a thing
which hee ſo little vſed; nor
ower, in that violent diſtra-
tion of his ſoule. For, as a
word that is neuer drawne out
of the ſcabbard, is commonly
hard to bee vnſheath'd, at the
ime when a man hath neeed to
ſe it: ſo they who neuer exer-
ciſe themſelues in the actions
of religion, do find a great vn-
aptneſſe therein, when the vſe
of them ſhall bee moſt vrgent.
The moſt which hee can doe, is
that which GOD ſaid by the
Prophet HOSEA, *They howle*
and roare vpon their beds, and doe
not call vnto mee in their hearts.
Further,

18

Hoſ. 7.
ver. 14.

Further, he shall be anguished with exceeding diffidence; that God will not then giue eare to his call, seeing alwaies hee closed his eare when God did call him; that God will not then receiue him into his house, seeing alway hee excluded God out of his heart; that God will not then releeue his neede, seeing hee neuer releeued Christs needy members: that at the end of his iourney he shall not arriue in heauen, seeing all his life he trauailed the way to hel. Hee will rather expect such an answere, as *Elizeus* gaue to king *Ioram*, when he came vnto him vpon extremity: *What haue I to do with thee?* ô Ioram *get thee to the Prophets of thy Father and Mother*, (to the pleasures and aduantages which hitherto thou hast pursued) *and desire them to helpe thee.* Then shall the earth seeme weary to beare him, the heauens to flash

2.*Reg.*3.

fire

fire in his face, God to threaten him, the diuels to expect him, and his own conſcience to betray him. Sometimes beeing more able to abide death, then the feare of death, hee wiſheth to flye euen from himſelfe; and to bee diſcharged from being guided by ſo euill a gheſt as is his ſoule. Not in hope that his torments ſhall thereby either end or abate; but according to the nature of griefe, the preſent being moſt painfull, he deſireth to change, and to put in aduenture the enſuing. But, when he ſeeth the heauens on all ſides ſhut, and no beame of comfort to ſhine vpon him; when there is repreſented vnto him, corruption and worms ready to conſume his body; and infinite legions of diuels, prepared to receiue his ſoule; the graue gaping to entertaine the one, and the horrors of hell to embrace the other; that, to enioy the

condition of courſeſt carrion; this, of curſed and damned diuels. Then is hee in a maze of amazement; then like one that holdeth a Wolfe by the eare: bitten whilſt hee holdeth, and
Iob. 30. 23. ſlaine when he lets goe.

O death! the lodge of all
20 mens liues; how ſodainely doeſt thou ſet vpon vs? with what ſtealing ſteps? by how inſenſible degrees doſt thou approach vs? euen like the Sunne, which although it maintaineth a very ſwift motion, yet doth not the eye perceiue that it doth moue. How vniuerſall is thy dominion? and how ſeuerely doeſt
21 thou exact obedience? The mighty cannot reſiſt thee, the rich cannot corrupt thee, the wiſe can neither appeaſe nor auoide thee. Thou harrieſt ouer the whole earth, thou ſearcheſt euery cloſet, thou expugneſt euery defence; and ſo many Ages as there haue beene ſince

the

the world was created, ſo many perfect conqueſts haſt thou made therof. All natural things doe encreaſe and decline; but thou continueſt in one ſtrength of ſtate. Thou art the clocke which alwayes ſtriketh, thou art the ſword which alwayes executeth, thou art the ſnare which alwaies entrappeth; thou art the ſea where-into all riuers do runne, wherein all ſhips do ſuffer wrack: thou art the paine that euery one muſt endure, thou art the tribute that euery one muſt pay. O cruell death! how bitterly doeſt thou bite thoſe ſoules, which are plunged in the thoughts of worldly affaires? thou breakeſt off their ſtudies, thou interrupteſt their enterpriſes, thou croppeſt their hopes in the faireſt flower; thou ouerthroweſt them in the principall ſtrength and beauty of their age. 22

Thy triumph is in funerall

ſolemnities, thy applauſe in the cries of Widowes & Orphans; thou filleſt all places with deſolation and diſorder; thou knitteſt the end to the beginning, without any meane. What

23 ſhall I ſay? Thou art the child of ſinne, the father of confuſion, the Purſuiuant of hell: for God diſclaymeth any intereſt in thee, affirming by the mouth of the Wiſeman; that *hee neuer made thee, but that thou haddeſt thine entry into the world, by the very malice and ſubtilty of the Diuel.*

Wiſd. 1. 13. & 2. 24.

Well then (ſecure and ſenſeleſſe ſoule) howſoeuer the diuell would beare thee in hand (as he did thy firſt Parents) that *thou ſhalt not dye*; howſoeuer he preſenteth thy life vnto thee, with a countenance of continuance in one firme and ſtable ſtate; howſoeuer in the ſet ſtrength of thy age, courage and health, thou meaſureſt the length

length of thy life, by the length of thy desires; and the number of thy daies, by the multitude of thine affaires; yet assure thy self, this heauy houre, this feare-full, this dangerous, this vnauoidable passage, is not far from thee, euen in the fartheſt and faireſt path of nature; and may be euery houre, by many vſuall accidents, both violent, and of ordinary courſe. The day will come, when thou ſhalt liue in the morning, and at night bee dead; the day will come (whether this day, or to morrow, or when, thou art vncertain) wherin thou ſhalt lye vpon thy bed, expecting the terrible ſtroke of death; the ineuitable execution of that ſentence, which was pronounced in the beginning againſt all mankind. Euery minute thou liueſt, is a ſteep ſtep towards thy death; euery action thou takeſt in hand, puls away from thee ſome part of thy life:

24

in ſo much as daily thou art
25 changing, yea, daily dying like a candle, which continually is burning out; or like vnto them that ſaile in a ſhip, who, whatſoeuer they are doing, are alwaies carried forwards.

For, as the emptying of an Houre-glaſſe conſiſteth, not onely in the falling of the laſt graine of ſand, but in the whole defluxion thereof from the beginning: ſo, thy death doth not onely conſiſt in the laſt houre of thy life, but in the continuall cõſuming courſe, from the very firſt houre of the ſame. In regard whereof, thou art of worſe condition, then if thou haddeſt beene made of glaſſe. For, that, although it may bee broken by many accidents, yet, doth it not periſh and waſte by time. Thou, beſides many caſualties, art ſubiect alſo to the iniury of time. Thou canſt neuer enter twice into the ſame running water, by reaſon

reaſon that it alwaies fleeteth and falleth away: no more canſt thou find thy ſubſtance and nature twice in one ſtate, becauſe it changeth ſo faſt as time doth runne.

There is nothing that properly is, or hath being in it ſelfe, but only the Immortall: Who truly is, who is immutable, who giueth to all things that being which they haue. The bodies of men are changed euery moment; their ſubſtance is always waſting, it neuer continueth at one ſtaye, it neuer continueth the ſame, ſo long as whileſt a man may ſay, NOW; whatſoeuer is conſumed in the longeſt continuance of time, the ſame in euery ſhorteſt minute of time ſuffreth decay.

Thou art eaſily induced to beleeue; that other men ſhall not liue long, becauſe ſelf-loue doth not blind thy iudgement, & make thee diſtaſt the know-

ledge of this truth. For, the loue of our ſelues cauſeth vs ſo to hate death, as ether we abhor to thinke of it, or els are eaſily perſwaded, that it is farther frō vs, thē from other men; being willing to beleeue that, which wee are deſirous ſhould be true. But wee are all vnder one common condition. Our liues are ſhort in all things, except miſeries and troubles: our continuāce is only certaine in vncertaintie; & God would haue the time of our death vnknowne, becauſe wee ſhould be alwaies prepared. Ariſe therefore out of thy bed of ſloth, and watch ouer thy ſelfe; look vpon the pale horſe, & him that ſitteth theron, whoſe name is *death*. Prouide that thou bee not ſodainely ſurpriſed, and die before thou begin to liue. For, not to breathe, but to do well, is life; and the leſſe of that time thou takeſt in entering theſe ſtraights, the more perilous will

thy

thy passage be. It is weaknes to be vnwilling to that wch is necessary to be done. It is necessary to die; it is necessary for dying well, oftē to meditate of thy death. Let not then the thought of thy last end, be the last end of thy thought: neuer thinke thy soule to be in good case, so long as thou art vnwilling to thinke of thy death. So soone as thou wert borne, thou wert olde enough to die; and shortly thou wilt be too old to liue. In actions which are both difficult & of weight, we draw to perfectiō by often vse. Seeing therefore it is a very hard matter to die either willingly, or wel, the errors wherof, may turne thee into the tormēts of hell fire; it behoueth thee, both timely & diligētly to exercise thy selfe, in hādling thy weapōs, in trauersing thy grosid, in treading, in measuring euery particular step of that darke and stony way: that by dying often, 29

thou mayst in the end die, both easily & well. Let fall no point of courage and of care; lose not the offer of occasion, whilest it may not onely be taken, but commeth, yea, sueth to be taken: and if it bee not now taken, will neuer hereafter be ouertaken.

30 Christ yet distributeth the treasures of his mercy, the dore standeth yet open to all that will be suters for the same; his nature is now as apt to forgiue, as his power will be able hereafter to punish. The Kings of Israel were not so famous for their mercy among the seruants of *Abinadab*, as the God of Israel is among vs. When thou diddest sinne, hee did spare; when thou diddest deferre, hee did expect; when thou shalt returne, hee will meete and embrace. The bowels of his mercy do still ouer-flow, neither want ther issues to deriue the streams there-

thereof into thy drie ſoule. His backe was torne, his hands and feete were pierced, his ſide was opened. Through theſe holes thou maieſt ſee the abundance of his loue, at theſe holy holes thou maieſt taſte the ſweetneſſe of his mercy.

Preſent thy ſelfe therefore vnto him, in all thoſe humble behauiours, which the conſideration of his Maieſty, and thy miſery can poſſibly frame: for the inward affliction of the ſpirit, except it breake forth in ſome outward geſture, is (for the moſt part) either altogether fained, or very ſmall. Be penitent for the time paſt, and reſolute for the time to come; and with as great confidence, as neceſſity, cry vnto him and ſay: 31.

The death of Saints is precious,
Pſal. 116. 15.
Miſerable is the death of Sinners,
Pſal. 34. 21.

The

§. 3.

A Prayer.

1. *OVr noblest title in our afflictions.*

2. *Wee are vnable to expresse our necessities.*

3. *What maketh vs humble, what confident.*

4. *How wee may seeke and see God.*

5. *The first goodnesse that a sinner doth finde.*

6 *The shadow wherein we liue.*

7 *God hath often made vs.*

8 *Wherefore God may refuse to take knowledge of vs.*

9. *The wretched weakenesse of man.*

10. *Two pleas before the throne of God.*

11. *From the sight and power of God there is no escape.*

12. *What*

12. *What moueth God to compassion.*

13. *Our sinnes are a clowde betweene God and vs.*

14. *The Angels tremble in worshipping God.*

15. *The baseneſſe and pouerty of man.*

16. *We serue God with his own goods and giftes.*

17. *It is sweete to weepe with God.*

18. *Desire of God is alwayes satisfied, neuer cloyed.*

19. *Wherein we should be high-minded.*

20. *The two Tables of our soule.*

21. *How wee hold and behold God.*

22. *The ioy and affliction of a Christian.*

23. *How we are bound to loue God.*

24. *The beſt state of life.*

25. *The only time of life.*

26. *Two neceſſary obiects.*

O Christ, O eternall light, O life of all thinges! to whome nothing is so great that it can resist, nothing so small that it is contemptible; whome no man is so good that he doth not need, no man so euil that hee may not hope: I beseech thee, by the noblest title that in my greatest affliction I can giue my selfe, that I am thy creature; & by thy only name of comfort vnto sinners, that thou art mercifull; heare my vile voyce, helpe my distressed soule, and in the time of necessitie and trouble bee gracious vnto me.

Behold (O Lord) how my conscience lyeth queasomed vnder the multitude of my offences; behold, how I am borne downe with the waight of my owne weakenesse: and doe not thou, whose property is, not only to spare, but to helpe, either lighten

lighten the burthen, or lay vnder thy heauenly hand; my soule must needes sinke downe into hell.

But thou (O Lord) hast neither delight nor liking in the death of sinners; thou diddest die to raise vs vp from the death of sinne. O good Iesu! thou diddest redeeme vs, when wee were thine enemies, and shall wee be destroyed now wee are thy supplyants? Thou diddest call vs to mercy, when we craued none, and wilt thou denie vs now wee are suters for it? Through thy death wee were brought vnto life, and shall we die now thou doest liue? O thou who helpest the weake with a word! behold, I come into thy presence like a childe, who vseth to testifie his necessitie by his teares; but cannot vtter in words what is necessary for him. And therefore I beseech thee, by all the miseries, whereto

wherto thou diddeſt voluntarily ſubmit thy ſelfe for me deteſtable ſinner, to be mercifull to my diſtreſſed ſoule ; to turne thy face and fauor towards me; and of thy goodneſſe to ſupply that, whereof thy wiſedome better ſeeth, then my weakeneſſe feeleth that I ſtand in want.

O my Sauiour ! deale with mee, not according to my deſerts, but according to my neceſſity : let it ſuffice, that I feele my own weaknes & want, leſt I ſhould haue beene too proud in my ſelfe; now let thy power and plenty appeare, that thereby I may be confident in thee.

3

O Chriſt ! the guide of thoſe that ſeek thee, the light of thoſe that ſee thee, and the life of thoſe that loue thee : O ſweet Sauiour ! what ſhall I ſay ? whither ſhall I goe ? Where ſhall I ſeeke thee ? Or wherefore doe I not ſee thee ? O my God, if thou bee

be absent from me, where shall I seeke thee? If in all places thou art present, wherefore doe I not see thee? O infinit goodnesse! passing all humane both search and sight; thou both fillest and includest all thinges; thou art in euery place present, without either seate or motion. Giue me grace for thy loue and desires sake I beseech thee, to cast off the blinde burthen of fleshly affections. Subdue my reason, regenerate my will, and purifie my nature. Leade my desire that I may seeke thee, lighten my vnderstanding that I may see thee: for I can neither seeke thee, without thou direct mee; nor see thee, except thou reueale thy selfe. 4

Gracious God, I haue no goodnes in my self, but only to finde that I haue no goodnes: like a scholler, who is come to that degree of knowledge, to know himself vtterly ignorant, 5

But

But ſuffer (I beſeech thee) ſome beautiful beame of thy Maieſty to ſhine into my ſoule; diſperſe the clouds wherewith my conſcience is ouer-caſt; melt the miſty darkneſſe which couereth my vnderſtanding. O thou who
Gen. 1. ſaidſt, *let there be light*, and light was made; ſpeak the word, and my ſoule ſhall be enlightened; that I may plainly ſee thee, and perfectly know thee, and ardently both deſire & loue thee.

6 O ſurpaſſing light! deliuer me from the ſhadow, both of ignorance and errour; and conſequently, from the darkneſſe of death. Swallow me vp in the depth of thy brightneſſe; dazell my eyes, that I may not be able to beholde any thing beſide thee. Poſſeſſe all my bodily ſenſes, that my ſinfull *affections*, or rather *defections* may finde no place; but that I may ſo feele thee, that I haue no feeling of my ſelfe.

O

O Lord of life, although I am a ſinner, yet I am thy creature; becauſe thou haſt made me, yea and made me againe; both by redeeming, and by often renuing mee. Helpe mee therefore, whom of thy goodneſſe thou haſt faſhioned; let mee not periſh in my miſery, whom of thy mercy thou haſt redeemed; gouerne mee hereafter, whom hitherto thou haſt preſerued; deſpiſe not (O Lord) the work of thine owne hands. For wherfore haſt thou created mee? Becauſe thou wouldeſt damne me? It had been better for me neuer to haue bin made, then to bee confounded in my owne corruption. Liſten (O Lord) to the cry of thy poore Orphane; caſt me not off in thy diſpleaſure, and my diſtreſſe; forſake me not, for thy ſake I beſeech thee. 7

And although I haue in ſuch ſort both defiled and defaced this 8

this thy creature, that thou mayeſt iuſtly refuſe to take knowledge of me; yet by thy mercies I pray thee, wherein thou art more wonderfull then in all thy works, both to clenſe and renue thy Image within me. Rub out with thy bloud the ſtaines which ſtick in my ſoule, and then thou wilt know it to be thy creature.

O Lord my God! at whoſe preſence all powers do ſhake, at whoſe becke all creatures obey; looke fauourably vpon me from thy glorious ſeate, let thy Maieſty ſhine vnto mee, through thy mercy. Be not angry with vs (wormiſh weakelings) although we offend; for thou knoweſt what we are, and whereof wee are made. Is not
9 man rottenneſſe? Are not his deſires vanity? Is not his life miſery, and a very ſhadow of death? Wilt thou ſhewe thy ſtrength againſt a worme? Againſt

gainſt a leafe? Againſt a blaſt? O thou who granteſt truce of life! what doeſt thou *expect* of me? Or how doeſt thou *reſpect* me? What pleaſure doeſt thou expect of this baſe dung, but a filthy ſmell? What fruit of this barren earth, but thornes and thyſtles? For nothing elſe can it naturally bring forth, except it pleaſeth thee otherwiſe to commaund. Lord, there are but two pleas before thy Throne; one of innocency, and the other of mercy: I do clearly debar my ſelfe of the one, oh! let my ſoule run into the armes of the other. 10

Haue mercy vpon me, O gracious God! haue mercy vpon me, a moſt wretched creature; deale not with me according to my deſerts, but according to the greatneſſe of thy mercie, which is infinitely more then the ſinnes of the whole world.

O almighty God, from whoſe 11

ſight

ſight there is no couert, and a-
gainſt whoſe power ther is nei-
ther reſiſtance nor flight; looke
not vpon me with thy eye of iu-
ſtice, drawe not thy ſword of
vengeance againſt me; but ex-
tend that compaſſion, which
thou haſt ſo graciouſly, ſo dear-
ly purchaſed for me.

I acknowledge indeede, that
among all & aboue all ſinners,
I am wretched; I acknowledge
alſo that I am vnable to ſatisfie
for my ſins: but (ô Son of God)
behold that in thy ſelfe, which
may mooue thee to haue com-
paſſion vpon mee, and to remit
that debt which I am no wayes
12 able to diſcharge. So often as
thou beholdeſt the wounds of
thy bruiſed body, where-with
thou wert wholly couered, e-
uen from the crowne of thy
head, to the ſoles of thy feete; ſo
often bee mooued with mercy
towards mee. So often as thou
beholdeſt the bleſſed ſtreames

of

of thy bloud, whereof the price can beare no valuation to the worth; ſo often *couer* my ſinnes, and *recouer* me.

Lead me through this redde Sea, into the land of promiſe; & let mee not bee as an vntimely birth, for whom his mother endureth a painfull trauaile, and yet enioyeth not the fruit of his life.

Forgiue my ignorance, forget my preſumption, pardon mine iniquities, releeue my neceſſities: let my ſinnes no longer bee a cloud, betweene my prayer and thy pittie, betweene thy goodneſſe and my diſtreſſe. Moſt gracious GOD, who art mercifull towards all, ſuffer not me to be deſtitute of thy mercy: regard not what I haue done, but what thou haſt ſuffered. For although I haue cõmitted that, whereby I may be damned; yet haſt thou neither forgone, nor forgotten that, whereby thou art wont to ſaue. O

13

O wretch that I am! how coldly doe I cry? How weakly do I craue? Woe is me wretch! what an Icie, what an Iron heart haue I, that it doth not poure forth it selfe into teares? How sleepy is my vncleane soule, that my spirits are not troubled? That my flesh trembleth not? That my ioints do not shake, vntill my knees knocke togither? The Angels tremble in worshipping thee, as seruants their Prince; but I, senseless sinner, comming before thee, as a guilty prisoner before a seuere Iudge; am nothing moued, either at thy Maiesty, or at thy might.

But wherefore doe I expostulate with a dead carcasse? Alas! I am nothing but vanity, a rotten root, without any life of vertue: a barren ground, bringing forth no fruit, but sin, shame, and damnation. I am altogether vnable, either to giue

giue thee any thing but of thine owne goods, or to do any thing for my selfe, but by thy free gift.

Wherefore, O sweet Sauiour, by thy tender loue, and by 16
all thy mercies I beseech thee, giue me grace; that with thy goods, and by thy gifts, I may serue thee and sorrow for my sinnes. Giue me also a floud of teares, in token of thy fauour; that I may sweetly poure them before thy presence, with great reuerence and feare, in bewailing mine infirmities & wants, and crauing thy gracious sup-
portance and supply. O! if it 17
be so sweet to weep with thee, how sweet is it then with thee to reioice?

Mollifie my stony heart, illuminate my misty minde, subdue my flesh to my soule, my soule vnto reason, my reason to faith; let me ioy only in enioying thee, in whom desire ne-

18 uer wanteth ſaciety, and ſaciety neuer breeds diſlike.

Come thou into me, that I may remaine in thee; ſhake off theſe ſhackles, free me from this importable weight of fleſhly deſires; that I may neither ſeeke nor ſigh after any other then heauenly things. Reſtrain thoſe inclinations, whereto my nature is chiefly prone; that their violence do not conſtraine mee, either to ſway or ſwarue from thy Commaundements. Leaue mee no more to mine owne weakneſſe, whereof my often falls haue giuen me true experience; but ſo infuſe thy forces into my feeble ſoule, that I may firmly reſolue, ſpeedily begin, and conſtantly continue, in doing and ſuffering thy holy will.

Poure vpon my heart the ſweete ſtreames of thy grace; that thereby my affections may be framed, to honour thee as a Creator,

Creator, to loue thee as a Redeemer, to expect thee as a Sauiour, and to feare thee as a Iudge. Let me alwaies be humbled before thee, and neuer be high minded, but onely in minding things on high. 19

Poliſh the two tables of Soule, my vnderſtanding and my will; this of affections, the other of cogitations. VVrite there thy name with thy diuine finger, neuer to bee either ſhadowed or worne out; that I may continually feed my hungry hopes, with ſtedfaſt remembrance and regard of thee: for firmly to remember, and reuerently to regard thee, is our mortall manner both of *holding* and *beholding* thee. 20 21

Let thy precious bloud ſtream into my ſoule; that which way ſoeuer I ſhall caſt mine eyes, all things may ſeeme vnto me guilded with the ſame. Let it bee my ioy to ſuffer with thee: 22

let it bee my affliction to doe any thing, against or without thee.

Let the fiery force of thy loue, swallow vp my soule; that being altogether possessed therewith, it may neither feele, nor desire, nor once thinke vpon any earthly thing; but bee euer and onely, not onely ioined, but vnited to thee. For as thy goodnesse towards vs is vnmeasurable and infi-
23 nite; so we are bound to loue thee, without either measure or end.

Lord, my whole desire is before thee, and my thoughts are not secret from thy sight; turn not thy countenance from my complaint; heare mee, O my God, and grant my petition, graunt my petition, that thou maiest heare mee.

Reach me thy helping hand, drawe my soule out of the mire of sinne, wherein it is fast set;

that

that I perish not in the presence of thy pitty. Deliuer mee from the snares that the enemy hath layde to take the soules of sinners, either wilfull or secure. Cut away occasions of euill before me.

Guide mee vnto thee the straightest course; and so long as I am to continue in this vile vale of miserie, settle mee in that state of life, wherein I may best please thee and pleasure others. 24

Giue me grace, O gracious God, to esteeme that onely the time of my life, which I imploy in seruing thee: let mee shut my eyes to all other things, and trample them, as trash, vnder my feet. And although I haue hitherto had no care to liue well, yet from hence-forth let me wholly and holily bend my care to dye well: That liuing in thy feare, I may dy in thy fauor, rest in thy peace, rise in thy

power, and remaine in thy ioy. AMEN.

Nec pudet viuere.
Nec piget mori.

Prouide thee of a medicine before the feare come, and examine thy selfe before iudgement, and so shalt thou finde propitiation in the sight of God, Eccles. 8. 18.

§. 4.

The Sinner touched with remorse of his sins, and terrified with remembrance of Gods iudgemẽts, flyeth vnto Christ.

1. *WHat maketh vs insensible of our sinnes.*

2. *A necessary part of Christian duty.*

3. *What doth often retaine vs from sinne.*

4. *Wee are greater sinners then* Adam.

5. *Wee*

5. *We doe not alwaies sinne for pleasure in sinne.*

6. *What sinnes are to the wicked, and what they will be.*

7. *Sinne is a bottomlesse miserie.*

8. *Effects of sinne.*

9. *A sinner regardeth not his torments and dangers, and wherefore.*

10. *What taketh away opinion of sinne.*

11. *The Image of God within vs maketh vs inexcusable.*

12. *The shame of sinne.*

13. *The pleasures of this life, what they are.*

14. *The trauailes of this life, what they are.*

O Christ, the Son of the most mighty God, the Sauiour of most miserable mẽ; whose blessed body was buffeted with fists, torne with whippes, stret-

ched vpon the Crosse; pierced with nayles and speare, and bathed in the sweet streames of thine owne bloud, for the redemption of all mankinde. To thee, ô Author, ô restorer, ô preseruer of life; to thy Maiesty, to thy mercy; my sinfull soule, full of fresh bleeding wounds, full of old corrupted sores, sicke to the death with a surfet of sinne, would faine present it selfe, and send a few faint grones vnto thy heauenly eares.

I But alas! the greatnesse of my disease hath almost taken away the sense thereof. And so horrible is my corruption, that I feare it will too much offend thy pure presence; and altogether auert thy countenance frō regarding me, thine eare from attending me, and thy compassion from relieuing me.

For I beare a stinging testimonie within mee, which accuseth,

seth, which condemneth mee, that although in words I haue professed thy seruice, yet my actions haue charged my tong with vntruth. For I haue neuer subdued my owne will, and relinquished the prey whereon it hath fedde (which conquest is a necessary part of Christian duty) to obey thy pleasure, but haue remained proude, ambitious, angry, cruell, rash, vaine-glorious, enuious, couetous, deceitfull, delicate, sensuall, idle, light: a great louer of my selfe, of my flesh, of my estimation, of all worldly both aduantages and delights: I haue added folly vnto blindnesse, malice to ignorance, and obstinacy to offence: I haue sinned in grieuous maner against thee, and more grieuously should haue sinned, if, as I had ended with my conscience, I had ended also with my shame. In a vvord, all my passions haue

been so liuely and strong, that I cannot cast my trembling thoughts into any corner of thy commandements, but my conscience giueth a sharpe twitch, and crieth out *guilty*, against me.

4 *Adam* did once taste of one forbidden fruite onely; but I haue often tasted of all. I haue broken euery branch of the tree *of good* which thou hast commanded, and *of euill* which thou hast forbidden: I haue taken assay of all sorts of sinne; not alwaies for pleasure, but either in meere licentiousnesse, or vpon depraued custome, and manie

5 times not without both trouble and toyle: euen as the Prophet sayd: *Ier. 9. 5.* *They haue taken great paines to do euill.*

6 Behold, O gracious Lord! the guides which I haue followed, the friends which I haue affected, the counsailers which I haue credited, and the

Ma-

Masters which I haue obeyed. With these haue I louingly loued, with these haue I loyally kept my faith. Euen with the appetites of my filthy flesh, with the transitorie treasures of this world; bathing my vnhappy soule in the soule and foolish pleasures of this life. These haue bin my gods, these my Idoles; but now they are my accusers, novv vvitnesses against mee, now my Iudges, now my tormentors.

I am farre more wretched then I can imagine: And although I think that I am at the very bottome of misery, yet do I finde my selfe daily to sinke more deepe into the mire. I am one of the most poore and pittifull creatures in the world; I am one that haue most abused thy benefits. And if thou haddest wrought so much, both by secret inspirations, and by outward meanes, in them of

7

Tyre

Tyre and *Sidon*; euen in other great ſinners, as thou haſt wrought in mee, they would haue conuerted vnto thee *in ſackeloth and aſhes*. I am vnworthy of the ſeruice or vſe of any of thy creatures; I am vnworthy to lift vp mine eyes towards heauen, and more vnworthy to ſpeake vnto thee; but moſt of all, to receiue from thee thoſe comforts and conſolations, wherewith thou vſeſt to cheriſh thy children.

Mat. 11. 22.

8 O ſinne! the very bane and death of my ſoule, was it not enough for thee, to infect a heedleſſe creature vvith thy poyſon, but thou muſt make it ſo vgly and loathſome, that the eye of mercie ſhould not endure to behold it? was it not enough for thee, to cruſh it in peeces with thy waight; but thou muſt alſo goe about to ſtoppe, both the eare of pittie vvith horrour, and the mouth

mouth of prayer with shame? was it not enough for thee, to drawe mee to destruction; but thou must also take from mee, both the sense of my griefe, and the sight of my danger? and consequently, the cure of the one, and care of the other?

I was wounded, and I felt it not: I was wounded vnto death, and I perceiued it not: I was bound, I was beaten, and I regarded it not. Yea, my deadly wounds were a delightfull tickling vnto mee; I tooke pleasure in most base bondage; and (like SALOMONS foole) I laughed when I was lashed. For I was beside my selfe, when I was without thee; neither desiring nor discerning that which was good, neither also shunning nor yet seeing that which was euill.

I became in the passage of all my actions, not onely foolish, but altogether senseless: for

for thou art truth, and I was without thee; thou art life, and I was without thee.

And as one that alwaies abideth in places of vnſauourie ſmell, perceiueth no annoiance thereby: or as a brutiſh and ſauage life, ſeemeth ciuill to him, who hath been continually brought vp in the ſame; becauſe cuſtome changeth into nature, and one contrary is not knowne but by the other: Euen ſo, I did not eſteeme my ſelfe to bee in miſery, becauſe I neuer knewe what felicity meant; becauſe I neuer knew, either the beautie or ſtabilitie of a vertuous life, I did not thinke that vice had made me both vnſeemely and vnſound. Continuall vſe confirmed impudency, and tooke from mee the opinion of ſin.

True it is, that I found a few ſparkes of thy Image within me; but they were few indeed, and

and of little force; which I did so continually either quench, or abuse, that through them I can expect no profit at all, but rather to bee made in-excusable before thee.

Alas! how am I deformed? how am I defiled? O almighty God! my fainting soule groneth and gaspeth for thy grace, but it is abashed at thy glory: I would faine intreate thy mercy to heale mee, but I am loth to offend thy Maiestie in beholding me: I am ashamed to lay open my iniquities, and yet (woe is mee) I cannot appeare before thee without them.

Ah! these my sinnes; how do they distresse? how do they distract mee? they desire to bee seene, that they may be healed; but they are vnwilling to bee shewne, lest they should be detested: they are not healed without *confession*, and they are not heard without *confusion*:

on: If they be couered, they cannot be cured, and if they bee opened, they muſt needs bee abhorred. In the meane time, their ſharpeneſſe pierceth, and their waight preſſeth me; they torment me with griefe, they aſtoniſh mee with feare, they confound me with ſhame.

What ſhall I ſay, or what ſhall I doe, wretch that I am? whither did I bend my *pace*? & to what *paſſe* am I now come?
13 what haue all my pleaſures bin vnto mee, but as fruit eaten before it be ripe, which will ſet the teeth on edge, and poſſeſſe the body with dangerous diſeaſes?
14 what haue I been in all my trauailes about the affaires of this world, but as a ſicke man, tumbling & toſſing within his bed; he expecting eaſe in his change, and I contentment; yet both of vs deceiued alike; becauſe whether ſoeuer we turne our ſelues, the cauſe of our diſquiet remaineth

neth within vs. O Christ, I did not set thee before my eies, and now I dare not appeare in thy sight; I reioyced, but not in thee, and now I am troubled, but thou art not with me. Alas, better it were to bee nothing, then to be without thee, without whome all things are nothing; better it were to be dead, then to be without thee, ô our life.

§. 5.

The consideration of the day of Iudgement.

1. *THe summons of the generall Iudgement.*

2. *The cursed meeting of the soule and body of the sinner.*

3. *The open appearance of all their sinnes.*

4. *The strict accompt that shall be exacted.*

5. *The opposition of all creatures.*

6. *The*

6. *The accusers, witnesse, and Iury.*

7. *The sincerity of Christian religion.*

8. *The huge heape of sinnes that then will appeare.*

9. *The strictnesse of the iudgement.*

10. *The terror that we ought to conceiue of that iudgement.*

11. *Who shall be the Iudge.*

12. *What shall be the assembly.*

13. *Who the accusers and witnesses.*

14. *The shame which then will seize vpon the sinner.*

15. *The accusation of the diuel.*

16. *The expostulation of the Iudge.*

17. *The dreadfulnesse of the sentence.*

18. *The astonishment of the sinner.*

19. *The Maiesty of the Iudge.*

20. *The Saints and Angels shal be touched with terror.*

21. *The confusion of the sinner.*

22. *The*

22. *The desperate extremities which will beset the Sinner.*

23. *The inestimable treasure of a good conscience.*

24. *Euery moment of our life is a step towards iudgement.*

25. *Our cause of mourning.*

26. *What prouision we should make against the day of iudgment.*

27. *How a sinner should hasten and present himselfe to Christ.*

WOE to me wretch! what shall I doe in that day, that great day, that day of fury & offeare; when an vniuersall floud of fire shall ouer-streame the whole world, and consume both the beauty and glory therof into nothing? when at the sound of the trumpet, all graues shall open; and yeeld vp their prisoners, which they haue kept fast fettered in the chaines of death, from all ages

ages since the world was made? When the soule of euery sinner, at the approach vnto the body shall cry out with curses against it; because to please such a lothsome lumpe of carrion & dung, it hath incurred inestimable both damage and paine? When the body againe shall entertain and welcome the soule with a cruell curse, that it would bee abused by such base pleasures, to the irrepairable ruine of the both? When with such salutations they shall knit together, not as companions, but as enemies; not as helpers, but as persecutors and tormentors; not as one the habitation of the other, but as the prison, the fetters, the snare, to endure perpetually the full waight of Gods iustice together?

When the Bookes of euery mans naked conscience shall bee layde forth, and thereout a long processe drawne against them?

them? When all the ſinnes which euer I committed, from my birth to my buriall, ſhall bee ſummoned to appeare againſt mee; and all my actions, wordes, and thoughts, euen thoſe which I moſt eſteemed, either concealed, or elſe forgotten, ſhall bee ſet in ſo open and plaine a veiwe, that all the world ſhall poynt at me, and ſay; *Fie, ah ſhame, behold what he hath done?* When I ſhall bee charged with a ſtrict reckoning, how euery moment of my life (euen to the twinckling of an eye) hath beene imployed; & be compelled to anſwere to many things, whereof I would haue ſcorned to haue beene either queſtioned or tolde, during the time of my life? When, not onely my actions, but my ſurceaſe from actions; not my words onely, but alſo my ſilence; and as well the vacancie of my minde, as my very

3

4

very least and lightest thoughts shall bee seuerely examined? The one, for *committing* that which is euill, the other, for *omitting* that which is good; it being sufficient to condemne mee, euen that I liued (as the
Mat. 17. Fig-tree was curſed which did beare leaues and no fruite) if
5 my life were not imployed in the seruice of God? When the Heauens shall threaten me, the Earth cast mee vp, and all the creatures which I haue abused, cry vengeance against me? whē the Diuels shall accuse me, my
6 owne conscience giue euidence against me, and the whole Iury of Saints passe their verdict vpon me?

7 Oh syncere Christian Religion! what purity doest thou teach? how strict a reckoning doest thou exact? how seuere a iudgement dost thou expect? In Christian Religion, it sufficeth not that our liues be harmlesse,

ſſe, but they muſt be honeſtly
nd profitably imployed: it ſuf-
ceth not that our carriage be,
either hurtfull nor impure, but
muſt be alwaies and entirely
ent vnto good. Not our acti-
ns onely, not only our words,
ut our ſecret cogitations ſhall
e rigorouſly examined; euen
that manner whereof the
rophet hath ſpoken: *At that* Soph. 1.
me will I ſearch Hieruſalem with 12.
ghts, and viſite the men that are
rozen in their dregges, and ſay in
eir hearts; the Lord will neither
loe good, nor euill.

Ah wretch! what a mountai-
ous heape of ſins ſhall in that
ay be laid to my charge, which
ow I do not either remẽber, or
lſe regard? How many of my
ctions which now I eſteeme,
ome harmeleſſe, others good,
will (vpon touch of this tryall)
e found moſt hainous and hor-
ible ſinnes? no defence, no de-
iall, will that day ſeruc, either

to

9 to countenance, or to couer them. It will be in vaine to of-fer, either excuse, or else entrea-tie; no place will then remain for the one, no pitty for the o-ther. Nothing shal be grante which shall bee required, be-cause nothing was performe which was commanded; and therefore without either fauo or delay, I must receiue sen-tence according to the lawe *Exo. 21. ver. 24.* *Eye for eye, tooth for tooth, wound for wound, stripe for stripe*; and submit my selfe to suffer, euen as I haue done.

10 Vnprofitable sinner! wil not this cause thee to cast ou most hideous cries? Is not thi enough to draw forth the dea-rest droppes of thy bloud int teares? *Fœlix* the President o *Iudæa*, beeing an Infidell, did *Acts* 24. 26. tremble when Saint *Paul* dispu-ted to him of iudgement; and doest thou, being a Christian, remaine vnmoued? *Iob*, being a iust

iuſt man, reported of himſelfe, hat *he alwaies trembled before he Maieſty of God, like one that ileth in a ſtormy tempeſt, and that is feare hath beene ſo great, that e was vnable to beare it*: and doſt hou, a moſt ſinnefull wretch, olde ſtill ſecure? O ſtony, ô eely hardneſſe of my heart, hich theſe blowes are vnable breake! O heauy ſleepe of y ſoule! thou art not aſleepe, ut dead, if theſe pinches doe ot awake thee. But *proceede* a little to examine the reſt, al-hough it farre *exceede* thy ap-rehenſion; doe not altoge-her *ſuppreſſe* that which thouart ot fully able to *expreſſe*; take a ght touch of thoſe terrours, hich the more ſodainely they ll vpon thee, the more in-upportable they will bee to ndure.

VVho then ſhall bee my udge? euen hee, to whoſe ontumely did tend what-

II

ſoeuer I haue done amiſſe. He
I ſay, whoſe Maieſty I haue di
honoured, whoſe mercy, who
might I haue deſpiſed; who
glory I haue *abaſed*, who
goodneſſe I haue *abuſed*; who
preſence I haue prophaned, an
whoſe long patience I haue i
terpreted, either ignorance,
allowance of all my euill.

In what aſſembly ſhall th
12 iudgement be? euen before t
whole Court of Heauen; i
preſence of all the Angels; i
preſence of all the Saints, who
bright beautie will make m
deformity more vgly and mo
ſtrous; as contraries ſet tog
ther doe moſt euidently ap
peare. So many Deuils as ther
are, ſo many accuſers ſhall be
13 gainſt mee: ſo many witneſſe
ſhall bee againſt mee, as euer
haue committed ſinnes. Wha
trembling, what ſhame wi
then ſeaze vpon me? what ad
miration wil there be of heaue

an

nd of earth? what looking on
f all Creatures? when, in the
ſſembly of Angels and Saints,
s ſo many ſtarres; before the
reſence of Ieſus Chriſt, the
right Sunne of purity and glo-
y; a lothſome ſinner ſhall bee
rought forth, poore, naked,
nd alone; accompanied onely
ith his accuſing conſcience,
nd arraied with the ornaments
f his iniquities. When the
arge hiſtory of his life ſhall bee
penly read, and the clamour
f his ſinnes ſhall ſtrike his con-
cience into a dumbe dumpe.

Then ſhall the diuell alſo be
eady, in this manner to oppoſe
gainſt him. O iuſt Iudge! I
naue neither done him pleaſure
nor endured for him any paine;
nd yet ſee, what a nimble eare
he hath borne to all my directi-
ons: how *duely* he hath follow-
ed my counſailes, how *dutifull-*
y obeyed my commandements;
how perfectly hee is tranſ-

15

formed into mine Image. As for thee, who hast done so much good, and suffered so much euill for him, hee hath neuer remembred thee; or if hee did, it was either with proude contempt, or base mockery, or else with obstinate cruelty and despight.

Then shall crye out against him, not the guiltlesse bloud of
16 ABEL, but the precious bloud of IESVS CHRIST, which hee hath maliciously shed, and prophanely trãpled vnder foot and the Iudge shall in this sort (within his owne conscience) expostulate with him.

Stand forth, thou peeuish and peruerse wretch; what hast thou seene in me worthy of this contempt? what want, either of perfection in my selfe, or of loue & liberality towards thee? I *framed* thee out of the dust of the earth, and *formed* in thee my owne Image. To recouer thee

from

from thy wilfull fall, I went down from heauen; I was born in great pouerty; I liued with great paine; I died with intolerable torments and scorne: witnesse these wounds; witnes the earth, which trembled; witnesse the Heauens, which drew in their light, when my death was in action. Come on now: where is thy thankefulnesse? where is thy obedience? how hast thou answered the inspirations? how hast thou vsed the meanes and oportunities, which were giuen to draw thee to newnesse of life? What desire hast thou had of the works of mercy, which I *commanded*? What loue of thy neighbour, which I *commended* vnto thee? Is this the account thou hast made of my suffring? is this thy estimation of the shedding of my bloud? Heu evpō that dreadfull sentēce shalbe pronounced: *Depart from me ye cursed.*

Pœna damni.

Depart from thee? O Christ! Why, thou art all things; and therefore the losse of thee, is an vniuersall losse of all thinges: thou art the greatest good, and therefore to bee depriued of thee, is the greatest euill: thou art the very centre and perfect rest of the soule, and therefore to bee pulled from thee, is the most cruell separation that can be. But whither, O Lord, wilt thou banish vs? *Into euerlasting fire.* What? into fire? into euerlasting fire? Ah wretches! *cursed* indeede, both in our vnhappy birth, and in our vngodly being, and in our vngracious end. Before, thou diddest inuite with thy blessings, but thē thou wilt loade with thy sad and heauy curse. *Ah! who can dwell in the burning fire? who can abide the euerlasting flames?*

Pœna sensus.

Esa. 33.

Alas! what haue I done? whome haue I offended? whom haue I prouoked? If the iust shall

ſhall hardly be ſaued, what ſhal become of mee, wretched ſinner? where ſhall I hide me? or how ſhall I appeare? To goe forward it will be intolerable, to go back impoſſible, to turne aſide vnauailable. And ſo great will bee the aſtoniſhment, between ſorrow, ſhame and feare, that the guilty ſinner ſhall bee deſirous to hide himſelfe, (if it were poſſible) euen in hell. 18

What way ſhall I then take in theſe deſperate extremities? whither ſhall I turne my ſelfe? what ſhift, what friends ſhall I be able to make? all things giuing cauſe of terror, and nothing of comfort. With what countenance ſhall I bee able to ſuſtaine the Maieſty of the moſt ſeuere Iudge, both in ſearching out, and in puniſhing offences; who neither can bee blinded, nor will be corrupted? 19

The heauens and the earth ſhall flye before his preſence:

*Reuel.*21 the Angels and Saints ſhall bee touched with terrour and aſtoniſhment, not for any danger
20 towards themſelues, but at the greatneſſe of his indignation: euen as a harmeleſſe child will bee afraid at the fury of his Father, againſt his bond-ſlaue; or as a tempeſtuous ſea, will ſtrike aſtoniſhment into him, that ſtandeth ſafe vpon the ſhore. Alas then, what ſhall I doe? but euen faint for feare, and ſtand as a moſt deſperate and forlorne wretch, full of vnfruitfull repentance, depriued both of comfort and courage; trembling and quaking before his
23 Maieſty, whom ſo grieuouſly I haue prouoked? Being aſtoniſhed and confounded; at the intolerable vehemency and waight of his wrath; at the inexcuſable number and enormity of my ſins; at the eaſeleſſe and endleſſe puniſhment, which I ſhall ſee I haue deſerued.

Who,

Who, where, what thing ſhall then bee my comfort, when I ſhall bee included in theſe extreame ſtraights? hauing, *on one ſide*, my ſins accuſing me; *on the other*, iuſtice threatning me; *aboue*, an angry Iudge condemning me; *beneath*, hell open, and the boyling furnace ready to deuoure me; *before*, the Diuels, with bitter ſcoffes and vpbraidings haling mee; *behind*, the Saints and my neereſt friends not only forſaking mee, but reioycing and praiſing God for his iuſtice in my damnatiõ; *within*, my conſcience tearing mee; *without*, the powers of heauen ſhaken and diſſolued, the elements ſhiuered in peeces, the whole world flaming, and all damned ſoules crying and curſing round about me. O indignation of the almighty! fall not vpon mee, for I haue neither power to reſiſt thee, nor patience to beare thee, nor place to 22

23 auoyde thee. And doubtlesse it is impossible, either to expresse, or to imagine, what an inestimable treasure a good conscience will be at that day. And, if a sinner could now *conceiue* the infinite sea of terrours and torments, which then hee shall *perceiue* to rush vpon him, he would not aduenture to endure them one moment, for all the false pleasures his sweetest sinnes can afford.

24 All the course of our life, is a continuall passage; euery moment of our time, is one steppe towards this iudgement. And yet so farre are we, either from shame, or from compassion of our selues; that euen in going to our tryall, we cease not, both to aggrauate and multiply our crimes; and to prouoke his displeasure, who must giue sentence vpon vs.

Alas wretch! what shall I doe? If I speake, my sins stand vp

vp against me: and if I hold my peace, I finde no man to comfort me. Mourne, ô my soule, drown thy selfe in bitter mourning; howle out and lament, because of these heauy horrors, which thine offences prepare daily to heape vpon thee; thou being as vnable, to repell the one, as worthily to represse or repent the other. 25

And yet now thou doest see these euils, see also if thou canst auoid them: let no paines bee too great, no petitions either too oftē or too earnest, to make prouision against that day. Trample vnder foote the vile vanities of this life; shake them off, as Saint *Paul* did the Viper into the fire, lest at the last they cause thee to shake. Strike off all delaies, which haue already deuoured too much of thy good time. 26

Enter now into iudgement, against thy selfe, that when

thou

thou ſhalt appeare in that day, before the great Iudge, he may then find that thou art iudged. Follow the counſell of him, who would be thy Aduocate, before hee will bee thy Iudge. Follow, I ſay, the aduice of him, who, as he beſt knoweth the dangers of this day, ſo hath hee taught vs in theſe words to preuent them. *Take heede to your ſelues, that your hearts be not made heauy with eating and drinking, and cares of this life, and that day come ſodainly vpon you.*

27 Runne, ô runne vnto thy only refuge Ieſus Chriſt thy Redeemer; and become (as it doth become thee) an humble ſuppliant, in the loweſt degree, both of ſorrow and ſhame.

Proſtrate thy ſelfe before his preſence with the ſame confuſion, wherewith a wife that hath cõmitted adultery, would preſent her ſelf to her iniuried huſband. Poure out thy teares at his

his feete, make an abiect countenance and gesture, vnfained messengers of thy distressed mind: let thy words be seasoned with sighs, & bathed in teares, and so addresse thy suite vnto him. Although it be late, it is not yet too late to call for his mercy; and wherefore shouldest thou bee consumed in saying nothing? As it is impossible hee should forget the passions which he endured, so is it not credible that he should not haue compassion on thee, for whom he suffered.

§. 6.

The Prayer.

1. *WHat moued GOD to make & to redeeme vs.*

2. *The loue of God can neither be changed nor diminished.*

3. *Where-*

3. *Wherefore Christ came into the world.*

4. *Our comforts from the same.*

5. *Our comforts from that which Christ suffered.*

6. *Our comforts from the office of Christ.*

7. *Our comforts from the power and goodnesse of Christ.*

8. *Christ calleth vs, before we can call vpon him.*

9. *Our comforts from the same.*

10. *Our comforts from our own distresse.*

11. *Our comforts from our faith and our hope.*

12. *Vpon what power God enioyneth vs a taske to serue him.*

13. *The true darkenesse and death of the soule.*

O Christ! ô Sonne of the euer-liuing GOD! in goodnesse infinite, infinit also in greatnes; in power Al-

Almighty, in wiſedome wonderfull, in iudgement iuſt, in promiſe true, in workes holy, in mercy rich; patient towards ſinners, and ſparing when they do repent: call to thy remembrance, ô ſweete Ieſus! for whoſe ſake thou wert content to endure all the miſeries of mortalitie: hunger, cold, griefe, pouerty, contempt, ſcorne, blaſphemies, bands, blowes, the Croſſe, wounds, death, and the graue.

And now, ô Lord! where is this loue? where are theſe thy mercies? is thy goodneſſe come to an end? and will? thine anger neuer againe bee appeaſed? If I bee full of impiety, art thou therefore not full of pitty? and if I confeſſe the one, wilt thou therefore deny the other? If my ſins are greater then it is meet, are thy mercies leſſer then they were wont? if thy glorious greatneſſe did

make

make me draw backe, wilt thou therefore drawe backe thy gracious goodneſſe?

O Lord my God! although Iam a ſinner, yet am I thy creature: although I am a ſinner, yet am I redeemed with the bleſſed price of thy bloud. O Lord my life! it was no goodnes
1 in me, that compelled thee to make mee, but euen thy loue; it was no merit in me, that did winne thee to redeeme me, but euen thy mercy. Why then, ſweete Chriſt, and moſt louing Ieſu, let that loue, which compelled thee to make me, compell thee alſo to helpe mee; let that mercy which did winne thee to dye for me, winne thee alſo to ſaue my life.

2 For thou art alwayes one, thy loue dooth not goe and come like the loue of man, but it is inuariable, immutable; it is like thy ſelfe, it is euen as thy ſelfe, thy loue is very God, and

can

can neither be changed nor diminiſhed.

Heare me, ô Lord! heale me, ô Lord! heale my ſicke ſoule, which panteth at thy feete, and is euen at the point to periſh. *Reiect* not him, who *deiecteth* himſelfe; let not the abaſing of my ſelfe, make me ſeeme baſe vnto thee. Enter not into iudgement with thy ſeruant; but according to thy mercies, to the multitude of thy mercies, put away mine iniquities. Fauour (ô Lord) fauour and forbeare me, that thou maieſt bee praiſed in the work of thy mercy, who neuer faileſt them that truſt in thee.

Thinke not on thy hate againſt a ſinner, but think on thy loue towards thy creature: remember not thy iuſtice, whereby thou puniſheſt, but remember thy mercy whereby thou ſaueſt: forget me as I was diſobedient, prouoking thee to wrath,

wrath, and regard mee, as I am distressed, crying to thee for helpe. Comfort mee that am weak, heale me that am wounded, raise mee that am dead. Heale the infirmity which grieueth me, and thou shalt remoue the deformity which offendeth thee: take away the wretchednesse, whereof I languish, and thou shalt take away the lothsomnesse, which thou abhorrest: free me from my danger, and thou shalt free thy selfe from thy displeasure.

3 O sweete Lord, and most merciful Iesus Christ, we know wherfore thou camest into the world; euen to seeke and to saue that which was lost. And doe not thou, O Lord, forget that, which wee vile wretches, not onely know to bee a very truth, but acknowledge to bee our only trust.

4 Thou camest to saue that which was lost; and wilt thou suffer

ſuffer me to periſh, in the view of thy pittifull eyes, in the preſence of thy bowels of mercy? Thou cameſt to call ſinners to repentance; and wilt thou not heare them, when they doe repent? thou cameſt to ſeek thoſe which wandred, and to aſſemble thoſe which were diſperſed; and wilt thou not receiue thoſe which come vnto thee? which crie after thee? which call vpon thee?

Thou diddeſt not ſtoppe thine eares when thou vvert blaſphemed; and wilt thou ſtop them now thou art intreated? Thou diddeſt not turne away thy face from thoſe that ſpat vpon thee, and buffeted thee; and wilt thou now turne it away from thoſe that pray vnto thee? 5

O thou hope of my heart, and ſtrength of my ſoule! whither ſhould I runne for ſuccour? to whom ſhould I reſort, but only

ly vnto thee? who art the Reconciler, the Redeemer, the Sauiour of mankinde? O Reconciler! whom wilt thou reconcile to thy Father? if thou reiectest a poore sinner, who condemneth himselfe, and calleth vpon thee? If death shall deuoure him, who despaireth in himselfe, and trusteth in thee? If that soule shall be drowned in hell, which acknowledgeth his owne wickednesse with feare, and thy goodnesse with loue? O Redeemer! whom hast thou then redeemed? O Sauiour! whom then wilt thou saue?

6

O Christ heare me! ô Christ helpe me! or else tel me thy vnworthy seruant, ô mercifull God; tell thy seruant, to whom shall I cry? To whom shall I complaine? Who is more able to helpe? Who more easie to be entreated? To whom may I fly more safely? to whom more readily? Who is more mighty?

7.

ty? Who more mildé? Where may I bee more bold? Where more ſecure?

O thou onely refuge and reliefe of the diſtreſſed! to whom no man ſueth without hope of helpe; forſake mee not now I call vpon thee; for before I did call vpon thee, thou didſt call mee: and to the end that I ſhould ſeeke after thee, thou diddeſt ſeeke out mee. Sweet Ieſus, I praiſe thee, for this voluntary gift of thy goodneſſe: O let it not be vnprofitable vnto mee. Finiſh that which thou haſt begunne; and giue me the thing which thou haſt moued me to deſire. 8

Heare my prayer, and haue mercy vpon mee, a forſaken Orphane; looke vppon the teares of my miſery, and ſpeake peace to my ſobbing ſoule. Haue mercie vpon me, ô Sonne of DAVID; ô fountaine of mercie, haue mercy vpon mee, and 9

and of thy ſweet mercy reiect not him, whom of thy goodneſſe, and for thy glory thou haſt created. Heale the diſeaſed, helpe the diſtreſſed, which crieth to thee for comfort.

10 O light! behold the blind; ô ſtrength! ſtretch foorth thy hand, that the lame may come vnto thee: ô life! raiſe the dead out of the ſepulcher of his ſins.

O mercifull louer of mankind! ah! ſhew thy ſelfe vnto me: reueale thy glory, reueale thy grace; oh! let me *behold*, oh! let me *hold* thee.

Let me finde, let me feele, that thou onely art the hope of the diſtreſſed, the reliefe of the afflicted, the comfort, the ſtrength, the ioy of all. O

11 Chriſt! let mee not in vaine beleeue this truth: O Chriſt! let mee not in vaine lay hold vpon this hope: O Chriſt! let me not in vaine deſire this mercy. And if my faith be ſo faint, my hope

ſo

ſo cold, my praier ſo weak, that I can thereby deſerue, neither pardon of my ſinnes, nor participation of thy righteouſneſſe; ſupply thou, I beſeech thee, my imperfections; that by thy mercy I may obtaine the one, and by thy merits the other. For all our goodneſſe is thy free gift; exact therefore no more of me, then thou doeſt giue me. Giue mee what perfection thou requireſt, and require of me what perfection thou wilt.

For although thou haſt enioined vs a taske to ſerue thee; yet is it not vpon any proofe or poſſibility of our proper power, but vpon promiſe of thy diuine aſſiſtance. And therefore, by ſo much the more do thou for me, by how much my owne power doth not ſuffice mee. For thorough my weakeneſſe, I am the more fit to be ſuſtained by thy ſtrength; to which all things are ſo farre from being impoſſi-

12

ble.

ble, that nothing is hard.

Therefore, ô ſweete Ieſu! ô my God! rebuke the tempeſtuous troubles of my ſoule; calme my vnquiet conſcience, pull me out of the armes of ſin, which is the true darkneſſe and death of the ſoule; and receiue me into the embracements of thy heauenly light. Set my feet in thy pathes; and ſo both order and ſtrengthen my ſteppes, that I may not only walke, but run the way of thy Commandements. 13

Bring me from all outward things to my ſelfe, and from my ſelfe vnto thee; that I may become as like to thee in will and deſire, as I am in nature. Set mee wholly on fire with thy loue; thy ſweet loue, thy longing loue, thy chaſte loue; with deſire of thee, with contentment, with ioy, with ſaciety in thee. Let this light of thy loue captiuate my ſenſes, from all other

ther both lights and delights; let it cleare my ſoule from the groſſe vapors of fleſh & bloud: that therby my vnderſtanding may know thee, my heart may honour thee, my will may obey thee; all my forces may ſerue thee, with earneſt intent, with effectuall induſtry; to amend my faults, to beate downe my paſſions, to maintaine my good motions, and to proſecute my good purpoſes and endeauors to effect: That, as hitherto I haue liued againſt my ſelfe, and without thee; ſo, from henceforth I may lead my life, for my ſelfe, in, and by thee, ſweet IESVS *Amen.*

Periſſem, niſi periſſem.

The remembrance of thy iudgements were fearefull vnto me, Pſal. 119.

For Gods iudgements were terrible vnto me, Iob. 31. 23.

§. 7.

The touch of ſinne and the terrors of hell, doe cauſe the ſoule to lay hold vpon Gods mercy.

1. *Our regeneration.*
2. *Our falling into voluntarie ſinnes.*
3. *The curſe of the Iewes followeth their crueltie.*
4. *The conſideration of good & of euil, tormenteth the wicked alike.*
5. *Sinne defileth, deformeth, deſtroyeth the ſoule.*
6. *The treachery of a ſinner againſt God.*
7. *The lamentable exchange that a ſinner maketh.*
8. *Security and ioy are deceitfull enemies to a ſinner.*
9. *How narrowly God obſerueth our actions.*

10. *How*

10. *How a sinner is beset with terrours.*

11. *A sinner is vnworthy of the seruice of any creature.*

12. *The accompts of a sinner.*

13. *The sum of his accompts.*

14. *The penalty of his obligation.*

15. *A sinner hangeth ouer hel, by the slender-twyned thred of this life.*

O Soule! ô wicked, ô wretched soule! shake off this sloth, this sleepe, this death of sin; wherin thou wallowest, and wherein thou wandrest. Raise vp, rowse vp thy selfe from this dangerous dulnesse. Call to thy consideration (vnhappy creature) from vvhence thou runnest, where thou art, and whereto thou hastenest; the fauor which thou forsakest, the horrour

wherein thou abideſt, and the terror whereto thou tendeſt.

1 Thou wert once waſhed cleane, with the heauenly fountaine of baptiſme, clothed with the pure robe of righteouſnes, endowed with the ioies of heauen, and eſpouſed to thy Sauiour Chriſt. But now thou haſt

2 by impurity of life, ſoiled thy ſelfe with ſin, defiled that glorious garment, broken thoſe ſacred bands, and made thy louing Spouſe, both thine earneſt enemy and ſeuere Iudge.

O Chriſt! how can I forget thy goodneſſe? and yet how dare I remember thy greatnes? I haue denied thee with PETER, betrayed thee with IVDAS, and runne from thee with thy other Diſciples: nay, with the moſt accurſed cruell Iewes, I haue mocked, blaſphemed, buffeted and ſcourged thee; ſpet vpon thy glorious face, and torne open thy tender wounds.

Then

Then since I haue committed their cruelty, what hope may I haue to auoide their curse? that thy bloud be not vpon me, and my posterity. 3

Alas (miserable wretch!) in what pathes haue I walked? In what pollutions haue I wallowed? And in what perplexities am I now plunged? Wherein, the consideration both of good and euill, tormenteth me alike. Of good, with griefe of that which I haue lost: of euill, partly with sense of that which I sustaine; and partly with feare of that which I expect. 4

I haue lost glory, I feele shame, I feare punishment. The losse is by mee irreparable, the shame inexcusable, the feare inconsolable. Oh miserable estate! Oh vncomfortable! not onely to bee depriued of vnspeakeable ioyes, but also to bee afflicted vvith intolerable paines.

5 O ſinne! the defiler, the deformer, the deſtroyer of ſoules; from how high a pitch of happineſſe haſt thou deiected me? Into how deepe a gulfe of miſeries haſt thou depreſſed mee? with what a world of woes haſt thou enclofed mee? Here woe, and there woe; and a very hell of woes is heaped vpon me.

6 Iuſtly (Lord) iuſtly am I thus tormented, for I haue bin faint, yea falſe, in the charge that thou haſt committed vnto me. I haue throwne away my ſpirituall weapons; I haue forſaken the field of Chriſtian combate; and not onely cowardly yeelded, but traiterouſly turned to the Prince of darkneſſe.

I haue *caſt off* my Sauiour, and *caſt away* my ſelfe; I haue forſaken the ſociety of Saints, and ioined company with the damned crue; I haue abandoned the palaces of heauen, and built me a neſt in the lothſome den

den of hell: I am altogether become, an *abiect* from God, and a *subiect* of the diuell.

What hast thou done, ô mad man? ô mischieuous, ô monstrous man, what hast thou done? what a wofull exchange hast thou made? what a lamentable losse hast thou incurred? ô peruerse will! ô miracle of madnesse! How, ô God, hath corruption depraued me? How, ô God, shal satisfaction restore me?

Cast thy self, (forlorn wretch) into the vncomfortable dungeon of sorrow; ouer-whelme thy selfe with mountaines of bitter mourning. Come griefe, come horror, come anguish, come feare; heape your selues vpon mee, wrap mee in, weigh mee downe; I haue impudently contemned you, I haue desperately prouoked you, and now doe miserably call for you.

So, so, it is iust; afflict the

wicked, torment the guilty; reuenge the *iniuries*, reuenge the *periuries*, which I haue committed against God: giue the sinner a touch of the tortures, which he hath deserued; giue him a taste of the banquet,
8 which he hath prepared. Comfort, peace, security, ioy, keepe away, I will none of you, except you bring a pardon with you. As to many who are sick, all sweet things seeme bitter; so, all your pleasures are distastfull vnto me. I account you my deceitfull and flattering enemies. Disquiet shall be my rest, mourning my mirth, sowre sorrow my comfort.

Alas! how shall I present my selfe, before the maiesty of the most righteous and vpright Iudge? How shall my fearefull face beholde him? how terribly wil he cast his countenance
9 vpon me? His eyes, far brighter then the Sunne, hauc narrowly

rowly obſerued all my actions: he hath weighed my words, he hath examined my thoughts, he hath ſeen, he hath ſealed vp all my ſins. He hath hitherto bin ſilent, hitherto patient: but, out alas! hee will one day cry out: one day he wil call me to a reckoning for all.

O my heart! ô poore heart! ô heart ful of miſeries! neuer able to ſuſtaine theſe fire-brands of conſcience. Alas! vvretch that I am, comfortleſſe and forſaken vvretch: whither ſhall I goe? to whom ſhall I ſeeke for ſuccour? who ſhall haue pitty and compaſſion vpon me? If I behold the heauens, I am iuſtly excluded; becauſe I haue grieuouſly ſinned againſt them. If I looke vpon the earth, it is wearie of me; becauſe I haue beene noyſome vnto it. On the one ſide, I ſee the good wch I haue declined; on the other ſide, the euil, which

I haue purſued : *before* mee is death, ready to areſt me; *behind* me, is my wicked life, ready to accuſe me ; *aboue* mee , thy iuſtice ready to condemne mee; *beneath* me , hell fire, ready to
11 deuoure me. I am altogether vnworthy, that the earth ſhuld beare mee , that the light and aire ſhould refreſh mee, that any creature ſhould ſerue mee. Mine eyes are not worthy to looke towards thee ; yea , they are moſt worthy to bee extinguiſhed with teares. If then I be aſhamed to be ſeene, how ſhall I bee aſſured to be receiued ? If I haue no heart to ask, what hope can I haue that I ſhall obtaine ?

Goe too then, ô ſinful ſoule! enter againe into the cloſet of thy conſcience , turne ouer the books of thy accounts; caſt thy reckonings , ſet downe thy ſummes ; ſee what thou haſt done , and what thou haſt deſerued.

Imprimis, for abusing many creatures, in desiring, seeking, and embracing them aboue the Creator. 11

Item, For Blasphemiug.

Item, for Swearing.

Item, for Lying.

Item, for vile and vaine talking.

Item, for Couetousnes.

Item, for Cruelty.

Item, for Pride.

Item, for Ambition.

Item, for Riot.

Item, for Gluttony.

Item, for Drunkennesse.

Item, for Lightnesse.

Item, for Loosenesse.

Item, for Lust.

Item, for Enuy.

Item, for Hatred.

Item, for Anger.

Item, for Vnquietnesse.

Item, for Frowardnesse.

Item, for Obstinacie.

Item, for Rashnesse.

Item, for Violence.

Item,

Item, for Idleneſſe.
Item, for Sloth.
Item, for Hypocriſie.
Item, for Flattery.
Item, for Curioſity.
Item, for Detraction.
Item, for Oppreſſion.
Item, for Slaunder, *&c.*

The totall ſumme is, the ma-
13 nifeſt and manifold breach of all thy Commandements.

The penalty is, eternall baniſhment from thy preſence, and intolerable and endleſſe paines in hell fire.

Out vpon me wretch! alas! what ſhall become of mee? O my Lord! I know not what to doe, I cannot tell what anſwere to make: and being now in extremity, both of danger and feare, my cogitations trouble me, my conſcience tormenteth me, euery thought is a thorne vnto me: Inſomuch, as I may conclude of my ſelfe with that
Mat. 26. of IVDAS; *It had beene good for*

me,

me, that I had neuer beene borne.

Nay, go on then a little further; looke downe into hel, before thou leape into it. Obserue there who expect thy comming, & what shalbe thy entertainment. Looke downe into hell, I say, ouer which now thou hangest, by the slender twyned threede of this life; which if it should happen sodainly to breake, thou art in danger therein to be deuoured. If it doth not breake, yet, the turning of the heauens is instead of a wheele, which continually windeth some part thereof from thee. 14 15

§. 8.

§. 8.

The consideration of the pains of hell.

1. THe horror of hell.
2. Wherefore the damned blaspheme God.
3. Of the common and vniuersall paine of sense.
4. The torments of the inward powers.
5. The torments of conscience.
6. The torments of the senses.
7. Of the violence and perpetuity of hell fire.
8. Although hell fire bee of one sort, yet doth it not torment all the damned alike.
9. Of the paines of losse.
10. A greater torment then the torment of hell.
11. A short prayer.
12. Of particular paines.
13. How

13. *How paines shall be proportioned.*

14. *The variety of particular paines.*

15. *The full flood of Gods wrath shall then breake forth.*

16. *All the torments of this life stand in no comparison with the torments of hell.*

17. *To whom the paines of hell shall be most heavy.*

18. *The least torment of hell is more then can bee conceiued.*

19. *The circumstances which make the paines of hell intolerable.*

20. *The principall circumstance which maketh them intolerable.*

21. *The hopelesse striuing of the damned.*

22. *The torments of hell are a mixture of the worst in life and in death.*

23. *Hell is a liuing death.*

24. *The endlesse vengeance of God in hell.*

25. *No length of time can bee compared*

compared with this perpetuity.

26. *Wherefore it is no iniustice, to inflict infinite punishment for sinnes, that were done but for a time.*

27. *Coniectures how intolerable these torments will be.*

28. *How hell fire exceedeth the fire of this world.*

29. *Of the exceeding darkenesse in hell.*

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1 O Good God! what do I beholde in this infernall lake? nothing but horror, tumultuous and eternall horror. Fiery chaines, flaming whips, scorching darkenesse, tormenting Deuils, & burning soules; howling, roaring, and lamenting, woe, and alas. With a madde rage blaspheming God; in dispaire for euer to be receiued to his fauour, and in despight for being fettered by him in those

2 eternall

eternall flames; with a desperate impatiency, cursing all creatures, & especially themselues; tearing (in a manner) their own substance, and inuiting the furious fiends to torment them. All the paines of this life are singular, vexing only some one sense or member of the body: or, if many bee affected at once, yet neuer all.

But here, euery power and part of the condemned prisoner, as well inward as outward, hath both a ful and fit charge of punishment, without either intercession or change. For, as he hath offended God, with euery power of his soule, and part of his body; so must euery one of them receiue his peculiar punishment. The memory is tormented, with pleasures that are past; the apprehension, with paines that are present; the vnderstanding, with ioyes that are lost, and miseries

3

4

miſeries that are to come : the will with a malicious and enuious diſpoſition at the glory of God, and of his Elect. And (aboue all) the conſcience is griped with a bitter deſpite, and raging fruitleſſe repentance, for euery particular offence that the ſinner hath committed; which (once ſeemed ſoft and ſweet, but) then like Serpents, ſhall cruelly, and reſtleſly gnaw vpon him : Neuer ceaſing to rub into remembrance, how baſe were the cauſes of his calamity; what warning was giuen, what meanes were preſented him to haue auoyded it; how effectually hee had beene perſwaded, how earneſtly entreated to change his choyce, and accept the offer of eternall happineſſe; how eaſily he might, and many times how neerely hee had apprehended the occaſion; and yet how negligently, how fooliſhly, how madly, hee continued

nued in his careleſſe courſe.

Further, the ſight is afflicted, with fearefull darkeneſſe, and vgly Deuils; the hearing, with horrible and hidious cries; the ſmell, with poyſonous ſtinke; the taſte, with bitterneſſe farre exceeding gall; the feeling, with intolerable fire. 6

A fire, which as nothing doth feed it, ſo it conſumeth nothing that it doth burne: a fire, which hath no light to comfort, but heat to torment: no light, but to ſhew thē their owne miſeries, and the miſeries of thoſe whom they did inordinately affect. A fire, whoſe force ſhall neuer bee either ſpent or extinguiſhed, or yet abated: but ſo long as God is GOD, ſo long ſhall it torment the wicked; & that with ſuch vehement rage of heate, that one drop of water to bee applyed to the ſcorched tongue, will be of greater valuation then a thouſand worlds. 7

O vnhappy bodies! which are to bee bathed in this burning lake; speaking nothing but curses, seeing nothing but miseries, hearing nothing but mourning & gnashing of teeth. O seely soules! which passed away the time of this life, either in idlenesse, or in euill: What an endlesse chaine of calamity haue your short ioyes linked together? your seuen yeeres of plenty are past; no mention, no memory remaineth of them: your glory is vanished, your felicity is swallowed vp in the sea of sorrow, your pleasures are now turned into Serpents in your sides, into bellowes which blowe vp the fire that torment you.

8 And although this fire be of one only sort, yet doth it not in one sort torment the damned: but yeeldeth to euery sinner a degree of punishment, answerable to the degree of his transgression.

greſſion. Euen as when many ſtand vnder one ſcorching Sun, all are not vexed with heate alike: but, as their bodies are differently diſpoſed, ſo doth one complaine aboue another. And therefore, that which is a propertie of our materiall fire, by reaſon of diuerſitie of bodies; is proper alſo to the fire of hell, by reaſon of diuerſitie of ſinnes. For, as the ſame materiall fire burneth not ſtraw, and wood, and yron alike: ſo the ſame hell fire perplexeth different ſinners in a different ſort. Becauſe, not ſo much the perſons, as the ſinnes of men are the proper ſubiect of this burning, the eternall fuell of theſe flames.

But this paine of ſenſe, is far ſurmounted (as Diuines hold opinió) by another paine, which they tearme the paine of loſſe. Becauſe, that which the damned do feele in hell, is nothing compa- 9

comparable to that which they forgoe: and that is, to be depriued, both of the ſociety and ſight of God, wherin conſiſteth the eſſential glory of the Saints. For, the more good a thing is, the greater paine and griefe doth it cauſe, in being either not attained, or loſt: and therfore, ſeeing God is infinitely good, not only comprehẽding, but exceeding the perfections of all things, and therewith alſo the laſt end of our deſires, & the perfect reſt of a reaſonable ſoule: it followeth, that all the other torments of hell doe not ſo much afflict the ſoule, as to be depriued for euer of him.

It cannot bee expreſſed, it cannot be conceiued; as, how excellent and glorious is the ſight of God, ſo, what puniſhment it is to be depriued thereof. Many are ſo weake in iudgement, that they deſire no more, then to eſcape hell. But there is

10

a farre greater torment: then the torment of hell: it is a greater torment to bee ſhut out of heauen, then to be perpetually impriſoned in hell. Hell is intolerable; but innumerable hels are more tolerable, then to bee depriued of the glory of heauen, then to be hated of Chriſt, then to haue him turne away his quiet countenance, then to haue him ſhut his amiable eyes: then to heare him ſay vnto vs, *Depart from mee, I doe not know you.* O ſweet Chriſt! ſuffer vs not, I beſeech thee, to taſte of theſe torments; ſuffer vs not ſecure ſoules, lightly to eſteeme it: at leaſt ſuffer vs not, with a high pace to haſten vnto it. So much as thy glory and beautie exceed the baſeneſſe and deformity of hell; ſo much is the torment greater, to be depriued of the one, then to be poſſeſſed of the other. 11

And, beſides theſe common 12

torments,

torments, euery offender ſhall haue his particular paines, according to the difference of his ſinnes, either in qualitie, or in kind.

The proud ſhall bee abaſed and beaten vnder foot; the couetous ſhall bee cruſhed with the waight of their wants; the gluttonous ſhall bee deuoured with rauenous hunger; the drunkard ſhall drye vp with ſcorching thirſt; the vnchaſte ſhall bee wrapped in the grieſly imbracement of ſtinging and ſtinking flames; they that regarded not the poore, crying vnto them for a crum of bread, ſhall become there both endleſſe and bootles beggers for a drop of water: they that would not in this life once think vpon theſe paines, thereby to bridle their affections, ſhall there (by reaſon of intenſiue ſenſe of thē) be able to thinke vpon nothing elſe: and in like manner the reſt,

reſt, euen *by waight and meaſure*. *Pro.* 26. 13
So that according to the glory and pleaſures which they did enioy, miſery and torments ſhal bee proportioned vnto them: whereby, as well the beauty and order of Gods iuſtice, as alſo both the manner of their exceſſe, and the meaſure of it, ſhal perfectly appeare. *Re.* 18. 7

All this doth the Scripture in diuers places declare, in that it ſaith; that in hell is hunger and thirſt, wayling and gnaſhing of teeth; two-edged ſwords; Wormes, Serpents, Scorpions, hammers, wormewood; water mingled with gall; tempeſtuous ſpirits, and ſpirits created for reuenge. By which and other the like ſpeeches, as well the greatneſſe, as alſo the multitude and variety of torments are ſignified, which the damned ſhall perpetually endure. 14

Finally, then ſhall be pow- 15

red vpon the damned, the full floud of Gods wrath, which hee hath gathered together, vpon all the sinnes that haue beene committed, since the beginning of the world; and all the torments which can possibly bee imagined, shall there be heaped
16 vpon their heads. Nay, all the torments which in this life, either haue been inuented, or can bee imagined, doe stand in no comparison, whether for sharpnesse, or for continuance, with the torméts of that place: which
17 although they shal be common to many, yet shall they be most heauy to those, who haue had best meanes and oportunity to auoyde them.

And not only all these paines, but any one of them shall bee so grieuous and so intolerable,
18 as it is impossible for any mortall wit, either to expresse, or to imagine: for so much as the least torment of hell that

can

can be conceiued, is more then we can possibly conceiue. And yet shall no creature be grieued for them ; and endured they must bee without any hope. *First*, of intermission. *Secondly*, of abatemēt. *Thirdly*, of change; without which things, not only painefull or indifferent, but also pleasant (as appeareth by the *Manna* which God sent downe to the children of *Israel*) become insupportable. *Fourthly*, of the poore comfort of calamitie, pittie; But to the contrary, the deuils shall vpbrayde them, the damned curse them, and the Saints deride them. *Lastly*, of end ; for nothing is perfectly great which hath an end. 19

If there might bee any ende of these torments, although it should bee after so many millions of yeares, as there are droppes of water in the Sea, as there are

moates of dust vpon the earth, as there haue beene moments of time, since time beganne, it would bee some comfort to those who do endure them: but eternity is intolerable vnto thē; Infinit Eternity breaketh their hearts. Eternity is the very hell of hell. If all the punishments in hell were no greater then the stinging of Ants or of Fleas, Eternity is enough to make them intolerable. The present sense of paine is not so grieuous to the damned, as it is grieuous to thinke, that after many millions of ages, they shall bee so farre, either from end, or from ease, as they were the first day of their beginning.

It is certaine, that a thousand pleasures suffice not to counterualue one exquisite torment: because the torment is exquisite, but pleasures are not without composition and allay. And if they suffice not to ballance

lance one torment, much leſſe infinite ; and if not for a ſmall courſe of time, much leſſe for eternitie: and if not the torment of one part, much leſſe of the whole.

And as one that floateth, halfe choaked & wearied in the middeſt of the ſea, ceaſeth not to wreſtle with the waues, to caſt forth his hands euery way, although hee graſpeth nothing, but thinne and weake water, which continually deceiueth his paines ; ſo they that both ſwim and ſinke in this depth of death, ſhall alwaies ſtriue and ſtruggle therewith, although they neither find nor hope for any helpe. O deadly life! ô immortall death! what ſhall I tearme thee? *Life*? And wherefore then doſt thou kill? *Death*? And wherefore then doeſt thou endure? There is neither life, nor death, but hath ſome thing good in it ; for in life there is 21

some ease, and in death an end: but thou hast neither ease nor
22 end. What then shall I tearme thee? Euen the bitternesse of both. For, of death thou hast the torment, without any end; of life thou hast the continuance, without any ease. God hath taken away both from life and from death all that which is good; the residue hee hath mixed together, and therewith tempered the torments of hell.

O vnsauory composition of the cup of Gods wrath! a death
23 alwayes liuing, an end euer in beginning: a death which shall not deuoure, but teare; eate,
Psal.49. but not consume. And as this death can neuer die, so shall it neuer be either satisfied or wearie, in gnawing vpon euery part
24 of his miserable prey. O Intolerable vengeance, and equall with eternity! which no meanes can moderate, no patience can endure, no time shall end. But

so

ſo long as God ſhall liue, ſo long ſhall the damned die; and when he ſhal ceaſe to be happy, then ſhall they alſo ceaſe to bee miſerable.

A ſtarre, which is farre greater then the earth, appeareth to bee a ſmall ſpot in compariſon of the Heauens: much leſſe ſhall the age of man ſeeme, much leſſe the age and continuance of the whole world, in regard of this perpetuitie of paines. The leaſt moment of time, if it bee compared with ten millions of yeares, becauſe both tearmes are definite, and the one a part of the other, beareth, although a very ſmall, yet ſome proportion: but this or any other number of yeeres, in reſpect of endleſſe eternity, is nothing leſſe then iuſt nothing. For, all things that are finite, may bee compared together; but betweene that which is finite and that which is infinite,

there ſtandeth no compariſon.

26 Neither is it any peece of iniuſtice, to inflict endles puniſhment for ſinnes that were done but for a time; becauſe the iuſt and ſeuere Iudge doth weigh, not the actions onely, but the hearts of men. For, therefore do the wicked ſinne but for a time, becauſe they haue but a time to liue. But they are deſirous to liue infinitely, becauſe they are deſirous infinitely to offend; being more deſirous to ſin then to liue, and not regarding life, but onely to enioy the pleaſures of ſinne. And therfore it is iuſt, that they ſhould neuer want puniſhment, who had a will euer to offend: that they ſhould neuer find an end of reuenge, who would neuer haue made an end of ſinne. Againe, as God is infinite both in Maieſty and mercy, it followeth, that euery offence againſt that Maieſty and mercy is alſo infinite; & therefore

fore worthy infinitely to be pu-
niſhed. And ſurely, if a man that 27
is ſharpely pinched with ſome
one particular paine, bee it but
the aking of one of his teeth,
doth thinke one night exceed-
ding long; although hee lyeth
in a ſoft bed, well applyed and
cared for; if he turneth often, &
telleth the houres, and thinketh
euery one long vntill it be day:
how tedious do we thinke that
eternity will ſeeme, to thoſe
which ſhalbe continually torne
with theſe vniuerſall torments,
not onely of the body, but pri-
marily of the ſoule, in a darke
Babylonian furnace, foaming
forth moſt horrible heats? And
if forty dayes raine, driuen with
the tempeſt of Gods wrath, was
ſufficient to deſtroy the whole
world; what ſhall wee eſteeme
of the full ſtorme and ſtreame of
his rage, wherein the fiery darts
of his fury, ſhall neuer ceaſe to
beate vpon his enemies?

28 O ſtinging fire! kindled by the breath of GODS wrath; more exceeding the fire of this world, them that exceedeth the weakeſt ſun-ſhine! ô vgly darkneſſe, curſed by the mouth of
29 God! O eternall night, both inward of the ſoule, and outward of the body! in regard
Exod. 10 whereof the palpable darkneſſe of Ægypt, was ſcarce a day, which light clouds ouercaſt. O long & lothſome night! wherein the morning will neuer appeare; wherin the hope of light will be no leſſe deſperate, then the deſire violent. Is this (O Lord) the wages of ſinne? Is this the puniſhment of wicked doers, of whom I am one, in ſo deepe a degree? And is it maruaile then if my conſcience quake? If my ſoule cleaue with ſighes? and if my eyes be drowned in teares?

§. 9.

§. 9.

The Prayer.

1. *THe Diuell may bereaue vs of our purity, but not God of his pitty.*

2. *Gods word is a will, and his will a power.*

3. *In regard of God, there is no neceſſity that we ſhould be damned, nor difficulty that wee ſhould not be ſaued.*

4. *Neither the Diuell nor our ſinnes can prenaile againſt the will of God.*

5. *How much our wickedneſſe is inferiour to Gods goodneſſe.*

6. *Our hope reſteth in the will of God.*

7. *If God iudge without mercy, none will be found righteous.*

8. *The ſufferings of Chriſt.*

9. *The bloud of Chriſt ſtil ſtre-*

meth

meth fresh in the sight of God, and pleadeth for vs.

10. *Wherefore God hath giuen the knowledge of his Sonne.*

11. *For whose sake God is fauourable.*

12 *Our errors should be a mean, to hold vs in the right way.*

BVt, where am I? and whither am I carried? whither do you driue me, ô my sins? Whither, ô God, dost thou deliuer mee? If my sinnes haue made me that I am thy offender, haue they also made mee that I am not thy creature? If the Diuell hath bereaued me of my purity, hath hee also bereaued thee of thy pitty? If thy iustice may rightly damne me, cannot thy mercies possibly saue me? And if I haue deserued the one, haue I thereby

I thereby alſo diſclaimed the other?

O mercifull Lord! doe not ſo looke vpon me, that thou ſee not thy ſelfe: regard not ſo my wickedneſſe, that thou behold not thy owne goodneſſe: remember not ſo the ſinnes that I haue done, that thou forget the ſubſtance which thou haſt made.

What (O Lord) is the ſenſe of this ſaying? *I will not the death of a ſinner, but I deſire that he bee conuerted and liue*: is this, *I will not the death of a ſinner*, if thou reiecteſt a ſinnefull ſoule, if thou drowneſt it in hell, that eryeth vnto thee for mercy? Is this, *I deſire that hee bee conuerted and liue?*

O gracious God! whoſe word is will, and whoſe wil is a power; who doeſt promiſe nothing, but that which thou doeſt purpoſe; and who doſt purpoſe nothing, but that which thou art

art able to performe; ſuffer me, I pray thee, to ſpeake with thy mercy; me, I ſay, earth and aſhes, ſuffer me to ſpeake with thy mercy; for great are thy mercies towards vs.

3 Lord! if thou wilt not the death of a ſinner, what neceſſity is there that I ſhould bee damned? If thou deſireſt that a ſinner ſhould be conuerted and liue, what difficulty is there that I ſhould not be ſaued? Can the power and malice of the diuell; can the number, can the enormity of my offences, either conſtraine that which thou wouldeſt not, or hinder that which thou deſireſt?

4 No, no, my God, the diuels tremble at thy mighty maieſty; and if the ſinnes of the whole world were ballanced againſt the leaſt of thy mercies, they could hold no weight; much leſſe can the offences of one vvicked vvretch ſway thy almighty

mighty and mercifull will. For by how much God is greater then man, by ſo much is my wickedneſſe inferiour to thy goodneſſe.

Haue mercie therefore vpon me, ô almighty God, returne, deliuer my ſoule, ſaue mee for thy mercies ſake: for if thou wilt, thou canſt ſaue me; and in thy will reſteth the ſtrength of my hope.

Remember not thy iuſtice, and my deſerts, but remember thy mercies, and my miſeries: thinke not vpon thy hate towards offenders, but thinke vpon thy loue tovvards thy creatures: caſt thy ſeuere eye of anger vpon thy Sonne, but looke vpon me with the eye of pitty.

O eternall God! hell is already full; and what profit is there in my deſtruction? Alſo many millions of ſinners will neuer come vnto thee, will neuer call,

call nor care for thy helpe: and if thou reiectest the repentant and sorrowful sinner, who then shall be saued? or whom wilt
7 thou finde righteous, if thou iudgest without mercie?

When I was not, ô Lord! thy fingers framed mee; and thou neither hatest nor contemnest any thing that thou hast made. When I was a captiue of the Diuell, a slaue of hel, thou diddest send thy beloued Sonne to dye for my redemption: and wilt thou now, either cast away, or forsake that which thou hast purchased at so high a price. When I walked in my owne wicked waies, thou diddest patiently endure me, mightily preserue me, and graciously call me; and wilt thou not now bestowe one louing looke vpon me?

Why then (ô louing God) looke vpon thy beloued Sonne; behold what he hath suffered,

and

and of thy goodneſſe call him to thy remembrance, for whom thy will and his obedience did cauſe him to ſuffer. Behold his bitter agonies, wherein his body was ſprinkled with a bloudy ſweat; behold his backe torne with whips, his head pricked with thornes, his face defiled with ſpitting; behold his bleſſed body ſo violently ſtrained vpon the Croſſe, that the ioints of his lims were looſed, and all his bones might be numbred: behold his harmleſſe hands, and his vndefiled feete, painfully pierced with blunt and rough nayles: behold his naked ſide ſtrook through with a ſpeare: behold the abundance of bloud which guſhed foorth of thoſe holy fountaines, which bloud ſtill ſtreameth freſh in thy ſight, and now pleadeth for my pardon. 8

Behold (ô gracious God) how his feeling was poſſeſſed with 9

with paine, his hearing with reproach, his eyes with ſcorne, his taſte with gall, his ſmelling with lothſome ſauour of putrifaction and filth, which was vpon the place wherin he ſuffered. Behold how his necke bowed, his head hung, his breſt beat: how his ſight waxed dimme, his countenance pale, his legs and armes ſtiffe; how he groaned, how he gaſped and gaue vp the ghoſt. Behold how the heauens mourned, how th'earth quaked, how the ſtones rent at the preſence of his paſſion; behold the Prieſt, behold the Sacrifice, euen the Lambe vndefiled, glorioufly imbrued with his owne bloud.

Wherefore (ô my God) haſt thou giuen me this knowledge of thy Sonne? wherefore haſt thou giuen mee this faith in his bloud? that I ſhould ſee my redemption, and not attaine it? that I might by that meanes, be the

the more vexed with ſorrow? Oh no! but rather, that I ſhould *perceiue* the remiſſion of my ſins, by his death; and *receiue* by his grace, to bee iuſtified in thy ſight.

Gracious and mercifull Father, by this thy ſonne, by this my Sauiour, I moſt humbly beſeech thee, to looke fauourably vpon me: and as *Dauid* for the loue of *Ionathan*, was louing to *Mephiboſheth*, although he was lame; ſo for his ſake, in whom thou art well pleaſed, bee mercifull vnto mee, moſt poore deformed creature; incline thy pitty towards mee; hide not thy face now my ſoule is troubled. 11

Graciouſly (ô Lord) receiue the loſt ſheepe, vvhich ſtraying from thy Paſtures thorough ſinne, and flying from thy preſence, through a guiltie conſcience, he hath louingly ſought, and ioyfully doth bring

bring vnto thee vpon his owne ſhoulders. Reſtore mee to thy fauour, I beſeech thee, for his ſake, who euer maketh interceſſion for me; that I may perceiue that through him thou art pacified with me. Heare me (ô God of all pitty & power) and turne towards me, and let thy mercies accept his merits, for ful ſatisfaction of my miſdeeds.

O infinite mercy! thou haſt ſet vs a way, & giuen vs a light; thou haſt threatned vs the pains of hell, and promiſed vs the ioies of heauen; now pierce my fleſh with thy feare, that I may auoid the one; and inflame my ſoule with thy loue, that I may attaine the other. Grant, I pray thee, that as long trauailers are thereby taught to loue their own Countrie, ſo my former errors may henceforth be a meane, to hold me in the right path. That being led by thee, & walking through thee, I may

12

come

come vnto thee, & reſt in thee. For we (ſily wormes) are vnable to enter into thine eternity, vnleſſe thou, who haſt created vs, doeſt guide vs in.

Saue me, ô Lord, ſaue mee from mine enemies, ſaue mee from thine eternall indignation; ſaue mee from the ſnares of hell, which in euery place are pitched againſt me; ſaue mee from the hard oppreſſion of heauineſſe, that my mind may be raiſed vp and reioice in thee. Saue (O God, who deſireſt not the death of a ſinner) ſaue my ſinfull ſoule; which flyeth, from thy feareful iuſtice, to thy comfortable mercies; from the deſert of my *ſinne*, to the deſert of thy *Sonne*. This (O God) is eaſie to thy power, and vſuall to thy mercy, and agreeable to thy will.

Sperate miſeri,
Cauete fœlices.

§. 10.

The consideration of the danger in deferring repentance, and of the ioyes of heauen, which thereby are aduentured to bee loſt, awaketh the ſoule out of the ſecurity and ſleepe of ſinne.

1. *TO what end man was created.*

2. *In what condition hee doth commonly abide.*

3. *A ſinner is lamented of all creatures.*

4. *The moſt comfortable gheſt to the conſcience of man.*

5. *How the holy Spirit worketh in the Soule.*

6. *What bringeth vs to no ſenſe of ſinne.*

7. *What infecteth vs with the leproſie of this world.*

8. *Sin-*

8. *Sinners commonly haue a purpose to amend in time.*

9. *The deceit of the Diuell in holding vs in delay.*

10. *The diuell by often renuing delayes, endeuoureth to winne our whole time from vs.*

11. *We haue neuer any surplusage of time to repent.*

12. *The impediments which hold vs from amendment of life.*

13. *These impediments do grow more strong by delay.*

14. *Diuers similitudes declaring the same.*

15. *Long vse and custome of sinne is hardly altered, and wherefore.*

16. *Old age how vnable and vnapt it is for amendment of life.*

17. *God requireth the best in our substance.*

18. *God requreth the entire in our selues.*

19. *How dangerous it is to deferre repentance till the houre of death.*

20. *It*

20. *It is the nature of good things to be hardly attained.*

21. *It is against the law of iustice to serue one, and demaund wages of another.*

22. *Such as the life is, such is the death.*

23. *Naturally the end of all things, is answerable to the middle passages.*

24. *Few do truely repent in the last houre of life, and what are the causes.*

25. *If the Diuell can possesse vs all the time of our life, hee will hardly loose vs in the houre of death.*

26. *By what meanes the Diuel maketh the time of our death vnprofitable for repentance.*

27. *To dye well is a long art of a short life.*

28. *The extremity of dying, will take away our disposition to dye well.*

29. *The greatest wisedome.*

30. *All creatures doe call vs from our sinnes.*

31. *What Christ hath done to draw vs to him.*

32. *In what respect a sinner may bee sayd to bee more accursed then* ADAM, *more damnable then the Diuell.*

33. *Reuerence and respect of men, is of greater force with vs, then is the reuerence and respect of God.*

34. *Death is in the small pleasures of this world.*

35. *We should not aduenture to sinne, whether we be perswaded, or doubtfull that God will forgiue vs.*

36. *For whom God hath prepared ioyes.*

37. *How we may perceiue what ioyes are in heauen.*

38. *Wherefore we are more delighted with earthly, then with heauenly things.*

LIft vp thine eyes, ô miserable soule! lift vp thy dul and drousie eyes. Behold to what end thou wert created; and behold in what condition thou doest now abide. Thou wert created 1 to be the Spouse of Christ, the Temple of God, a Vessell of election, the throne of the true SALOMON, euen the rich and Royall seate of Wisedome. But 2 now, the Spouse of Christ is held in the vgly armes, in the adulterous embracements of the Diuell: the Temple of God is turned to a sinke of Swine, to a cage of vncleane Birds, to a den of Theeues: the Vessell of Election is filled with filth: the Throne of Wisdome is become a seate of folly, a seate of madnesse, a chaire of pestilence. 3

Alas! wretched soule, let the consideration of this condi-

on

on and of this end, melt thy leaden heart; let thy stony eyes yeeld thereat some teares. Lament, thy miserable estate; lament miserable soule; bestow some lamentations vpon thy selfe, ô my soule! because the heauens lament thee; the Angels lament thee; because the Saints lament thee; because all creatures lament thee. Christ letteth fall more teares, the Prophet HIEREMY throweth forth more threanes for thee, then they did for the desolation of the beautiful Citie Hierusalem.

Alas lamentable soule! when diddest thou feele, when finde in thy selfe the most comfortable guest of conscience, the holy Spirit? which, wheresoeuer it entereth, abideth not idle. It doth not only adorne the soule with his presence, but sanctifieth it with his vertues; working all things that are necessary 4

to ſaluation. It ſitteth in the ſoule, as a maſter in the houſe, directing; as a teacher in the ſchoole, inſtructing; as a King in his Dominion, ruling; as a ſoule in the body, giuing life, ſenſe & motion to euery member; as a Sunne in the heauens, illuminating the vnderſtanding, enflaming the will, making vs not only able, but apt and willing to mount vpward. It maketh vs to decline euill; it maketh vs to doe good; it maketh vs to perſeuere in good; it giueth vs the reward of our good.

But this gheſt of conſcience, hath been a meere ſtranger vnto thee: thou haſt not affected, thou haſt not inuited, thou haſt not entertained him: thou haſt intreated him, as the *Gadarens*, thou haſt compelled him, as the *Samaritans* did Chriſt, to depart from thee. Nay, thou haſt altogether queaſomed thy conſcience,

Marke 5

Luke 9.

ſcience, or lulled it (at the leaſt) into a ſound and ſecure ſleepe: awaking withal and ſharpning thy wit, to frame arguments, either to iuſtifie or excuſe thy diſordered diſpoſition: Which, ioined to cuſtom, hath brought thee to no ſenſe of many ſinnes, which at the firſt were fearefull vnto thee, and which thine own knowledge doth ſtil conuince. The Prophet *Elizeus* ſaid to his ſeruant *Gehezie*: *Thou haſt taken ſiluer and garments of* NAAMAN; *alſo the leproſie of* NAAMAN *ſhall cleaue vnto thee*: the like ſentence haſt thou likewiſe found; Thou haſt *affected* the vile vanities of this world, and thou art *infected* vvith the leproſie of the ſame. 2. *Reg.* 6.

O my ſoule! what doſt thou *intend*? what canſt thou *pretend*, ô my ſottiſh ſoule? wilt thou ſtill continue in this courſe of life? doeſt thou neuer purpoſe to change thy carriage? vvilt

thou liue, and die, and rot in thy ſinnes? I ſuppoſe that thou
8 wilt anſwere no: thou haſt a purpoſe heereafter to amend. But if euer thou doeſt intend to frame thy ſelfe to a new faſhion of life, wherefore hereafter? why hereafter? Oh! thou art not yet prepared, yet thou art not able: it is not yet either eaſie or conuenient for thee. Well, take what leaues thou wilt to couer thy turpitude: Goe too, fold thine armes, put thy hands into thy boſom, with SALOMONS Sluggard; pretend what doubts or difficulties thou wilt. *Yet a little longer*; thou haſt not yet ſlept enough; thou art not yet ſatisfied, yet thou haſt not ſurfeted with ſome ſweet ſinnes. But tell me, I pray thee, when wilt thou reforme thy life, if not preſently? When will it be more eaſie? when more conuenient? when will the time come that

thou

thou ſhalt thinke it time to amend?

Alas, poore ſoule! how miſerably art thou entangled in the witch-craft of this world? how deceitfully doth the diuell abuſe thee, by perſwading thee to deferre that, which hee cannot denie to bee moſt neceſſary for thee to doe? how cunningly doth hee ſuffer thee to play vpon the hooke, and think that at pleaſure thou maieſt eſcape? Aſſuredly, whenſoeuer thou ſhalt offer to breake from him, he wil euer perſwade thee, that it is not yet time: whenſoeuer thou ſhalt offer to caſt him forth, he will alwaies crie, that he is tormented before his time. By often, by euer renuing delaies, although it ſhall be for very ſhort times, he wil ſeek to winne thy whole time from thee. 9 10

But looke (I pray thee) to the ſtate of thy life: examine

thy yeeres, which are already runne; consider the age wherein now thou liuest; and thou shalt easily perceiue, that it is high time, or rather past time for thee, to settle thy selfe to amendment of life. If thou haddest neuer committed sinnes in this world, all thy time is too
11 scant to repent those thou diddest bring with thee; and if thou haddest brought none, thou hast not time enough, to repent and reform those which daily thou dost commit; and thinkest thou, that for all thy sins, originall and actual, thou hast any surplusage of time to repent?

Not yet easie, not yet conuenient for thee to breake from thy sins! Tell mee, silly soule, blinded with ignorance, either affected, or very grosse; doest thou think that this will bee more easie, more conuenient for thee here-
12 after? when euill custome shall

grow

grow more strong, and settle in thee a habite of sinne? when the faculties of thy soule shal grow, either more weak, or more corrupt? when the possession of the Diuell shall be, both of greater force and familiarity vvithin thee? and when thou shalt be more separate from the grace and assistance of God? which is the only meane that maketh our conuersion easie?

If these be now the only impediments, the onely causes of this difficulty; is any man of so distorted iudgement, to thinke that his conuersion will bee more easie hereafter? Is not this the custome of badde debters, who haue taken vp much money vpon loane; daily to defer paiment, and daily to encrease their debt, and grow more vnable for discharge? Is it not thus with a ruinous building; the longer it be suffered to run, the more charge it will require to

13

bee repaired? So fast as our sins receiue encrease, so fast do the knots multiply, wherewith the soule is tyed to the pleasure of the diuell; so fast do the chaines growe both heauy and strong, wherewith it is fettered and clogged from returning vnto God.

14 If thou canst not passe ouer the foord, when the waters are low, how wilt thou do it when they are risen? If it be hard for thee to plucke vp a twigge, what wilt thou doe when it is encreased to a tree? If the sparkes, the coales, the firebrands of sinne, bee not easie to be quenched; to what rage will the full flame thereof arise? If thy green wounds be so hard to be cured, what will bee thy old festered sores? Now thou art to striue with a few sinnes, hereafter they will bee many. Now thou art to wrestle against the euil custome of a few yeers, here-

hereafter it will be a grounded cuſtome of long continuance. Euery day, thy ſins increaſe in multitude, becauſe one ſinne draweth on another; and thy cuſtome of ſinning encreaſeth in ſtrength, vntill it groweth to be naturall vnto thee.

He that driueth a nayle, firſt ſtriketh eaſily, and afterwards redoubleth in ſtrength: inſomuch, as the more blowes hee ſtriketh, the more it is faſtened, and the harder it will bee to drawe it forth. So, all our euill actions are ſo many ſtrokes, to faſten ſin within our ſoules; the more ſinnefull actions wee commit, the faſter doth ſinne ſticke within vs, and the harder it will bee to drawe out the ſame. By vſe of ſinning, the vnderſtanding is darkened and made blind: the will is weakned, and made more inclinable to euill: the appetite is diſordered: all the inferiour paſſions

15

are

are more head-ſtrong, and rebellious againſt the gouernment of reaſon.

Hereby it happeneth, that many men in their decrepit age, when, through debility of nature, they are not able to act diuers ſins; yet they take greater pleaſure in thinking and diſcourſing vpon them, then euer they did when they could commit them. For, by continuall cuſtome, which poſſeſſeth the place of nature, the appetite of vices is ſo rooted in the heart of the ſoule, ſo ſoaked into the ſubſtance thereof, that it cannot poſſibly bee ſeparated from the ſame. Hereupon IOB ſayth: *His bones are full of the ſinnes of his youth, and it ſhall lye downe with him in the duſt.* Iob. 20. 11.

What folly is it then? nay, how farre doth it exceede the bounds of folly? how madde, how inſenſible art thou, ô my ſoule, to deferre thy amend-

ment

ment to this vnable age? which is so far vnfit to sustain those austere exercises, which both the *conuersion* of a sinner, and *conuersation* of a Christian do require; that it is scarse able to sustaine it selfe. VVhat? wilt thou charge the greatest burdē vpon the weakest beast? that burthen which in thy strong age thou art vnable to beare, wilt thou make more heauy, and then lay it vpon thy declining yeeres? Wilt thou spend the flourishing yeeres of thy youth, beauty and strength, in the seruice of the Diuell, and then thinke it sufficient, to consecrate thy impotent olde age to the seruice of God? 16

Assuredly, God requireth the fattest, the fairest, and without blemish for Sacrifice: in euery peace-offering, *All the fat is the Lords*; Hee rebuked and punished those who offered the worst part of their substance; 17 *Leuit.* 3.

the

*Mal.*1.8. the blinde, the lame, and the ſicke vnto him. This God required in the ſubſtance of his people; but he requireth otherwiſe in themſelues. In themſelues he requireth, not only the beſt part, but the entire; if the Diuell hath any part, God careth for none.

If then the laſt age of thy life be ſo inſufficient, ſo vnfit for true repentance; what account wilt thou make of the laſt houre of the ſame? Dareſt thou aduenture to deferre this great and waighty work of the ſoule, vntill the laſt houre, wherein it is poſſible it ſhould bee performed? O heauy houre! O dangerous delay! It is the nature of good things to bee hardly attained; and doeſt thou thinke to attaine the moſt excellent good, the kingdome of heauen, the ſociety and ſeate of Angels, the ſight of God, with ſo little labour? at ſo lowe a price? Is

it

it not against the lawe of iustice, that he who spendeth his whole life in the seruice of the Deuill, should expect wages or reward of GOD? Doth not the iudgement against the fiue foolish Virgins, make thee afraide; who neuer made preparation for Oyle, vntill the Bridegrome was ready to enter? 21

Search the Scriptures, and thou shalt find it a generall rule; such as the life is, such is the death. *Siracides* saith: *The way of sinners is paued with stones, but at the end thereof is hell, darknesse, and paines.* The Prophet *Dauid* saith, that God *rewardeth euery man according to his workes.* Saint *Paul* auoucheth, that the end of the wicked, is according to their workes. Againe, the same Apostle saith: *Looke, what a man soweth, that shall he reape. He that soweth in the flesh, shall of the flesh reape corruption; hee that soweth* 22 *Eccl.* 21. 10. *Psal.* 61. 12. *Cor.* 1. *Gal.* 6.

soweth in the spirit, shall of the spirit reape euerlasting life. Generally, if all the Scriptures were powred forth, thou shalt finde nothing more beaten vpon, nothing more repeated then this one sentence, vnder some variety of words. If then the end of a man bee answerable to his life; if naturally, the end of all things bee answerable to the middle passages; what can bee expected from a wicked life, but a wretched end? doth not a tree fall that wayes, whither by growing it doth incline? he whose actions, whose cogitations, whose whole life did incline towards hell; whither, in the end, will he fall? where will hee lie? where shall hee abide? Heauen and hell are directly opposite, and a great distance lyeth between them; the wayes vnto thē are full contrary. If all thy life time thou doest trauaile the way to hell, is it probable

23

Luk. 16. 26.

that

that in the end thou shalt arriue in heauen?

God can indeede, when hee please, inspire into thee true repentance: it is impiety to abridge either his mercy or his power. But, how often hath he done it in the last howre of life? how many doe then truely repent? Is not all that which thou canst doe in this houre, rather vpon necessity, then choyce of thy will? constrained rather, then freely performed? proceeding rather from feare, then frō loue? Or if it be frō loue, yet is it not of God, but of thy selfe; for auoyding those dangers, which otherwise thou shouldest incurre. Againe, of what valuation can it be to God; What thankes shall it bee to thy selfe, if thou forsake thy pleasures, if thou abandon thy sinnes, when thou hast no longer time to enioy them? It is farre more acceptable to GOD, to repent and 24

and forsake thy sinnes, when thou hast both time and opportunity to sinne. Further, how shalt thou bee able to fixe thy thoughts earnestly vpon the businesse of thy soule, when the guiltinesse of sinne, the loue of the world, the paines, and (which is worse) the extreame feare of death, shall not suffer thee so to collect thy spirit, as is requisite in so waighty a cause. Lastly, thy long continued custome of sinne, being grown to a habit, to a nature within thee; will hardly in one instant be altered. Hereupon we haue often seene, that many, who shewe good signes of repentance in some grieuous sickneſſe; when they recouer health, become as euill as they were before. Hereupon also the Prophet IEREMY saith: *Can the Æthiopian change his hue? or the Leopard his spots? then may you also doe good, that are accustomed to doe euill.* *Ier.* 13. 23.

O miserable soule! if thou settest thy saluation vpon this hazard. Doubtlesse, the Diuell gathereth such aduantage by thy delay, that if he can possesse thee all this life, hee will hardly lose thee at the houre of death. Thou hast little experience in spiritual matters, if thou knowest not that hee is most violent at the last: like an expert Souldier, who reserueth his best force, till the issue of the field. If he winneth that skirmish, he hath enough. Either thou shalt want opportunity to repent, by reason of the sudden surprise of death; or else thou shalt find thy will heauie and dull, thy power daunted and distracted, both disabled for the accomplishment of that weighty worke.

In regard of the first, the Wise-man saith: *Make no tarrying to turne vnto the Lord, and put not off from day to day; for* Eccles. 5. 7.

for ſuddainly ſhall his wrath breake forth, and in thy ſecurity thou ſhalt bee deſtroyed. In regard of the other, God hath ſaid: *They ſhall call vpon mee, but I will not heare; they ſhall ſeeke mee early, but they ſhall not finde mee.* Not, that God faileth in his promiſe of receiuing a ſinner, when ſoeuer he ſhall conuert: but becauſe this his turning to God, when hee is turning out of the world, is commonly no true conuerſion; but ſuch as that whereof God ſpeaketh by the Prophet *Hoſea: They howle and roare vpon their beds, and doe not call vpon me in their hearts.*

*Pro.*1. 28

27 To die well is a long Art, the which thou haſt but a ſhort life to learne. They that haue long furniſhed themſelues with all ſpirituall meanes, finde worke enough to beare through the extreame violence of this brunt. How then ſhalt thou (careleſſe ſoule) if thou wilt neuer apprehend

hēd opportunity, be in hope to atchieue it; when the onset of the enemy shall be most sharpe, and thou, through pains of body, and perplexity of minde, least able to resist? when impediments shall bee multiplied, helpes diminished, the destraction great, the inclination little, the leasure none? For, at the houre of death, they are so many and so great things, which will cause thee to die; that thou shalt haue, neither minde, nor time, nor strength to die well. 28

How darest thou then aduenture (ô my soule) to let the least occasion escape thee? to deferre one day, for the change of thy life? Darest thou aduenture to crosse those Seas without any feare, wherein so many passengers haue perished? whereof so many skilfull Pilotes doe doubtfully and fearefully make report? GOD dyed, that sinne should die; and wilt thou

thou haue it liue one moment within thee? There is no greater wisdome in this world, then to doe as SAMPSON did, whē hee was assailed by the *Philistines*; to breake thy bands at once; to shake off the shackles of worldly delights; to cast off the cloggy cares of this life; and to trace the way that will leade thee to true pleasure and peace. To this, reason, equity, law doe bind thee: to this, heauen, earth, hell, life, death, iustice and mercy, doe with ioynt consent, partly inuite, and partly enforce thee.

29

Christ hanging vpon the Crosse, doth preach the crucifying of sin vnto thee: the word which he hath left, is a destroying sword; it must assuredly kill, either thy sins or thy selfe. Whither soeuer thou turnst thy eyes, all creatures do cry vnto thee, & call thee frō thy sins. Is it possible that so many violent voyces should

30

should neuer bee heard? neuer bee regarded? Can no promises, no threats any deale moone thee?

What could Christ haue done more for thee? hee hath spent his bloud, his precious bloud, euery drop of his precious bloud to drawe thee vnto him. Is it possible, that hauing faith, thou shouldest all thy life time, with such boldnes, with such security ryot in sin? Out vpon thee, impudent, impure soule! more accursed then ADAM, for whose iniquity all the earth was cast into a heauy curse; more damnable (which I trẽble to speak) then the Diuell himselfe. For they sinned, hauing no example of iustice to restraine them; but thou, after many examples of GODS implacable iustice, doest neither abandon nor abate thy sinning against him. 32

Tell me, traitor, tell me, thou

fuell

fuell of hell fire, what couldest thou doe more, if all thy faith were a meere fable? if the Gospell were no other then a counterfeit glosse? I see, that for feare of humane iustice, for reuerence and respect of men, thou wilt in some sort moderate thy delights; but for feare or reuerence, or loue of God, I see thee not abridge one poynt of thy pleasure; being so farre from brideling, that thou doest not dissemble thy sinnefull desires. Tell me, heauie beast, tell me, blind, mad, senseless foole; what doth the worme of thy conscience, that thou art so secure? where is thy faith? where is thy iudgement? where are thy wits? that thou apprehendest no feare of so certaine, so durable dangers, as are threatned against thee.

33

If any man should set dainty meates before thee, and another should tell thee, they were infected

fected with poyſon; wouldeſt thou try? wouldeſt thou taſte them? Although they ſhould be very dainty; although thou diddeſt coniecture, that this was told thee, eyther vpon errour, or for deceit. And if the Prophets, the Apoſtles, the Euangeliſts, if God himſelfe hath tolde thee; *Death is in the pot:* Death is in the ſmall *bit*, or rather *baite* of pleaſure, which the Diuell preſenteth vnto thee; wilt thou not feare, or at the leaſt pauſe, to receiue death with thy proper hands? to drink damnation with a greedy ſwallow? 2. *Reg.* 4. 40. 34

O miſerably either deſperate, or elſe dull and ſtupid ſoule! deuoted to perpetuall darkneſſe, both inward and outward (for from thoſe to theſe, the paſſage is both ſhort and direct) O blinde, to ſee thy dangers! O ignorant, to vnderſtand thy loſſe! moſt worthie to bee

both lamented and abhorred of
all creatures. How dareſt thou
both willingly and deliberate-
ly offend that maieſty, which
onely is able to pardon thy of-
34 fence? If thou art perſwaded
that he will pardon thee, how
ingratefull art thou to offer
offence to his gracious good-
neſſe? If thou doubteſt, whe-
ther he will pardon thee or no;
how vngracious art thou, to
prouoke againſt thee his terri-
ble iuſtice? If thou ſhalt neuer
repent and change thy carri-
age, thou encreaſeſt vengeance
againſt thy ſelfe, in the day
of wrath. If by Gods mercy
thou ſhalt repent (for this is not
a worke of thy proper power)
thou encreaſeſt thy ſorrow for
deferring the ſame, and for
thy long continuance in ſinne.
For, in true repentance, our ſor-
rowes muſt in ſome degree bee
anſwerable to our ſinnes; e-
uen as the Wiſe-man ſaith; *A*

long

long disease is grieuous to the Physitian. Eccle. 10.

And if the pleasure which thou gainest by sinne, bee so powerfull to perswade thee, to make longer stay in this dangerous state; If the drossie delights of this world (which either thou must vomit vp again, or else will teare the entrailes within thee) are so able to ouerrule thy iudgement: consider, ô my soule! what pure pleasures God hath prepared for those, who walke in the obedience of his will. Arise, O my soule! aduance thy selfe on high, whence thy selfe art, and whither thou hast a dull desire, after this life to returne. Leaue a while, these earthly affaires, the best whereof are vanities, and the rest vexations: mount vp, with the wings of thy spirit, to the Land of promise. Behold the pleasures, behold the plentifull, the perfect pleasures

which God hath prepared, not
35 for all thoſe who ceaſe to ſinne
(for that doe all at the time of
their death) but onely for thoſe
who combate and ouercome,
both their deſire and delight in
ſin. See whether ſo large plea-
ſure bee not worth ſo little la-
bour and paine.

But the Apoſtle ſaith, that,
Neither eye hath ſeene, nor eare
1. Cor. 2. *heard, nor heart conceiued thoſe*
9. *things, which God hath prepared*
for them that loue him. And ther-
fore God calleth it, *Hidden*
Apoc. 2. *Manna:* affirming, that, *No*
17. *man knoweth it, but hee that doth*
receiue it. How then ſhall the
ſoule of man be able to vnder-
ſtand it?

Certainely no eye can *per-*
ceiue, no heart *conceiue* theſe
high and hidden pleaſures: wch
ſhould in reaſon mooue thee
(O my Soule) to admit a grea-
ter opinion of them. Yet by
ſome traces of the Scripture

and

and other infallible circumstances, thou mayest frame thereof a good coniecture ; though far short of the very truth : Especially, if, with th: same Apostle thou wilt humb y entreate; *that the God of our Lord Iesus Christ, the Father of gl ry, would giue vnto thee the spirit of wisedme, and Reuelation (which searcheth all things, Yea, the deepe things of God) to lighten the eyes of thy vnderstanding, that thou mayst know how great the hope is of his calling, and the riches of his inheritance & glory for the Saints.* *Eph.* 1. 17. 18. 1. *Cor.* 2. 10.

O Lord God! our desires in this life follow our knowledge : And therefore wee pursue those pleasures wherewith wee are acquainted ; the good vnknowne is little regarded.

My sensualitie findeth pleasure in this VVorld ; and I haue no faith, to finde greater pleasure in HEAVEN ;

36 Wherupon my desires are grapled to the ground, and doe neuer aspire to things aboue. O Sunne of righteousnesse! shine into me: dispell this darkenesse of ignorance and vnbeliefe; illuminate my vnderstanding, enlarge my knowledge. And although in this flesh, I cannot attaine to a full view of thee; yet shew to me thy backe parts, as
Exo. 33. thou didst to thy seruant *Moses*;
23. euen some small glimpse of thy glory. Let mee know my heauen, O Lord, and I know I shall desire it.

§. 11.

A consideration of the ioyes of Heauen.

1. *BY what names the ioyes of Heauen are represented vnto vs.*

2. *How*

2. *How ſweet the name of life is to all men.*

3. *Wherefore the life of the Saints is moſt happy.*

4. *Of the glory of the life of Saints in heauen.*

5. *Wherefore difference of glory ſhall cauſe no complaints.*

6. *Of the eternity of the life of Saints.*

7. *Of what eſtimation a kingdome is in this world.*

8. *What ſhall bee the kingdome of the Saints with God.*

9. *Of the largeneſſe of that kingdome.*

10. *By what rule this kingdome may be eſteemed.*

11. *Of the magnificence of the kingdome of heauen.*

12. *This world holdeth a middle ſtate between heauen and hell.*

13. *The glory of heauen is agreeable to the glory of almighty God.*

14. *A deſcription of the cœleſtiall Citie.*

15. *What ſhall be the ſociety in*

16. Of the number, nature, and order of Angels.

17. Of the number, nobilitie, and order of Saints.

18. Of the holy humanity of Iesus Christ.

19. The true life of a Christian.

20. The felicities of heauen cannot be vnderstood by any, but those who inioy them.

21. The felicities which shall appertaine to the body.

22. God loueth man in sinne, but not sinne in man.

23. Wherefore God fauoureth, and honoureth our flesh.

24. The felicities which shall appertaine to the soule.

25. The loue which the Saints shall beare, both towards God, and one towards another.

26. The reason of the vnion that shall be among the Saints.

27. The nature of loue.

28. The reason of the combate betweene the body and the soule.

29. The essentiall glory of the Saints

Saints wherein it doth consist.

30. The perfections of all creatures are more fully in God then in themselues.

31. The perfection of God farre exceedeth the perfections of all creatures.

32. The presence of God shal giue full saciety both to soule and body.

33. Proofes of the ioy and glory, which shall proceed from the vision of God.

34. From this glory shall ensue perpetuall praises vnto God.

35. A longing of the soule after this glory.

36. The ioy of the soule in the first meeting of the company of heauen.

37. How delightfull it will be to consider the dangers that shall bee escaped.

38. The perpetuitie of that peace.

39. The ioyes of heauen cannot be vttered by those who enioy them.

40. The paines of hell are not comparable in greatnesse to the ioyes of heauen.

 41. What

41. *What labour is required for attaining the ioyes of heauen.*

42. *At what price this purchase is made.*

43. *A complaint of the soule for want of feeling of the ioyes of heauē.*

44. *What small contentment the world doth affoord.*

45. *There is no difference betweene doubting of heauen, and not desiring it.*

46. *The pleasures of this life are the lime-twigs of the Diuell.*

47. *Our disability in doing or deseruing any good.*

48. *What holdeth our desires from heauen.*

THis felicity, in Scripture, is represented to vs by many names; but most especially by two: taken from two things, which in this world especially we affect. Life: (*Master what shall I doe to inherit eternal life?*) and a kingdome. (*Feare not,*

Luk. 10. 15.

not, little flock, for it is your fathers pleasure to giue you a kingdome.)

The name of life is sweet to all men, because naturally wee desire to preserue our being, euen in this mortal life; which is fast chained, not only to infinit change of calamities, but to many dangers, and finally to death it selfe. But that life which is the blessed state of those, who haue a full fruition of God, is a true, perfect, and liuely life: a pure life, a holy life, a secure life: a life free from molestation, free from change: a most happy life, as well for the glory thereof, as for the eternity.

In this glory there may bee degrees, but there can be no defect. Although like starres, one Saint shall differ from another, yet all shall shine; although, like vessels, one shall hold more then another, yet all shall be ful. Neither shall this difference cause any to complaine; first, be-

Mat. 22. 35. *Mar.* 12. 28. *Lu.* 2. 32

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becauſe in themſelues they ſhal finde no want; ſecondly, becauſe the glory of others ſhall be as their owne.

6 And yet this glory could not make life happy, if it were not alſo perpetuall: the more glorious it is to be inioyed, the more grieuous it would be to be determined: the very thought of ending, would much abate the pleaſure of enioying. But eternity addeth ſo much to contentment, in this glorious life, as it addeth to continuance: it maketh the pleaſures of this life, euen like it ſelfe; no leſſe then infinite.

7 Likewiſe, a kingdome is of ſuch eſtimation with men, that for it they will put their eſtates, their liues, their ſoules in aduenture. They will ſurmount all difficulties and dangers; they will make way through bloud, through wounds, thorough death, to attaine it. Although

though it bee a ſmall corner-kingdome vpon earth; incident to innumerable both caſualties and cares. But this kingdome is a heauenly kingdome[a]: an eternal kingdome[b]: a moſt bleſſed kingdome[c]. A heauenly kingdome, farre aboue the tempeſtuous troubles of this inferiour world: an eternall kingdome, ſubiect neither to declination nor change: a bleſſed kingdome, furniſhed with all felicities, without any mixture of miſery or griefe. The excellency whereof may bee conſidered in two principall points: largeneſſe, and magnificence: both which may bee not obſcurely coniectured.

For, if it be true which al authors affirme, that many ſtarres doe farre exceed the whole body of the earth in greatneſſe: ſeeing theſe ſtarres beare ſo ſmall proportion, in regard of that heauen whereon they are fixed,

[a] 2. *Tim.* 4.18.
[b] 2. *Pet.* 1.11.
[c] *Luk.* 14. 15. *Mat.* 23. 34.

9

fixed, the face whereof is open to our view; how ſcant is the compaſſe of all the kingdomes vpon the earth, in compariſon of the celeſtiall kingdome, which is aboue the ſtarry heauen, and in vnknowne dimenſions exceedeth that ſphere? Be aſtoniſhed, O my ſoule! and altogether rapt from thy bodily ſenſes, vpon conſideration, both of the greatneſſe of this kingdome, and of the goodnes of the King thereof; who hath ſayd vnto thee concerning the ſame, as once he ſaid to ABRAHAM of the land of *Canaan*:

Gen. 13. 14, 15. *Lift vp thine eyes now, and looke from the place where thou art: for all the land which thou ſeeſt, will I giue vnto thee for euer.* Proceed alſo to conſider the beauty and maieſty of that kingdom: euen

10

Rom. 1. 20. by that rule which the Apoſtle hath taught: in eſteeming the inuiſible workes of God, by thoſe that are viſible.

If

If then God hath prouided for theſe our baſe bodies, and ſinfull ſoules ſuch excellent, ſuch abundant pleaſures, from the ſeruice of all creatures in this world: How excellent, how innumerable are thoſe pleaſures, which are prepared for thoſe glorified bodies and ſoules, which ſhall behold him face to face? If the delights be ſo great and diuers, which hee imparteth as well to the euill, as to the good; to his enemies, as to his friends: what hath he reſerued onely for his good friends? If our priſon yeelde ſuch faire contentments, what will hee doe for vs in his royall Court? If wee finde ſuch comforts in this ſtormy time of teares, what may wee expect in the ſweet ſunne-ſhine of ioy? If this corruptible world, which he ſet vp for a ſmall time, as a cottage or out-houſe, bee ſo gorgeous, ſo magnificent, that many

11

many desire no other heauen: what estimation shall we make of his principall and princely Palace? his eternall habitation? prepared before al worlds, to set forth his maiesty and glory? and for the vttermost declaration, both of his wisedome and power? It is very like that the palace of *Babylon* was exceeding faire: whereof NEBVCHADNEZZAR in this sort spake: *Is not this great Babel, which I haue built, for the house of the kingdome, and for the honour of my Maiestie?* But assuredly, all this world of ours, which holdeth a middle state betweene heauen and hell; and (in some sort) participateth of both, surpasseth not hell so farre in beauty and glory, as it is surpassed by the royall Court of heauen. Which, being framed, fit for the Maiesty, agreeable to the estate of Almighty God, is no lesse gorgeous and great, then his wisedome could

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con-

contriue, and his power performe: and that is, aboue all compasse of comparison, infinite.

Oh! how amiable are thy dwellings, thou Lord of Hosts? my soule longeth and panteth to enter into thy Courts, euen thy great Citie, holy and heauenly Hierusalem; which shineth with thy glorie, as cleare as Crystall: Whose buildings are of pure gold, like glistering glasse: vvhose walls and foundations are of precious stones; vvhose gates are so many entire pearles; whose streets are paued with pure golde; glistering as glasse. Where is no neede of any Sunne, because the Lambe is the Lampe, that giueth it a large and glorious light. From whose seate streameth a riuer of water of life, cleare as Crystall: and vpon the bankes is planted the tree of Life, vvhich continually yeeldeth both physicke and food: VVhere is no curse, no night, no vncleane thing, but

Psal. 84. 1. 2.

Apoc. 21. & 22. 14

but the Throne of God and of the Lambe. And his ſeruants ſhall ſee his face, and ſerue him, and raigne for euermore.

When thou wert vpon earth (O my Sauiour) in thy humbled eſtate, the *Centurion* profeſſed himſelfe vnworthy (and ſo hee was) that thou ſhouldeſt come vnder his roofe; although, in probability, neither framed nor furniſhed in the meaneſt faſhion. On the other ſide, how vnworthy am I, baſe wretched worme, to enter in this thy heauenly habitation, prepared for thy glorious eſtate? *O! how amiable are thy dwellings, thou Lord of hoſts? Bleſſed are they that* (thou ſhalt make worthy to) *dwell in thy houſe; they ſhall alway be prayſing thee.*

*Mat.*8.8

*Pſal.*84. 1.4.

But, there is no place can afford true felicity, if the ſociety bee not ſutable to the ſame. A Country is much eſteemed according to the nature and quality

lity of the inhabitants; if they be many, if of noble nature, if of generous disposition, if all ayming at one common end. Who then are the inhabitants of this celestiall Citie? Here is the full assembly of Angels, (of whom in this world wee haue the seruice, but not the sight) in number answerable to the large capacity of that place; most amiable, most admirable creatures in beautie: disposed in most excellent order. Here are the ancient Worthies, or rather wonders of this world; the Patriarches, the Prophets, the Apostles, the Euangelists, the Martyrs, the Confessors; and generally, all the company of Saints; in such multitude, that *they cannot be numbred:* for nobility, all the children of God; holding such order for the places and proportions of their glory; as it pleaseth the diuine Wisedome to dispose.

16

17

Apo.7.2.

And

18 And aboue all, here is the holy humanity of our Sauiour Christ, seated in the height of maiesty, at the right hand of the Father; beeing the head of that blessed body of Saints.

O sweete society! what shal I say of thee? it seemeth a presumption to desire thee, and yet without desire of thee I cannot liue. For, *the righteous man doth liue by faith.* If then I haue the faith to beleeue thee, I cannot but haue the desire to enioye thee.

Habb. 2. 4. *Heb.* 10. 38. *Gal.* 3. 11. *Rom.* 1.17

19 The true life of a Christian is faith. Our senses may bee deceiued, and thereby possesse our opinion with errour. I cannot haue this life of Christianity, if my faith bee not more assured then my sense.

Well, this is the seate, this is the society, which God hath appointed for those, that will straine their strength in this world to serue him. Wherein, what

what full felicities they ſhal enioy, endeuour not to expreſſe, ô my ſoule! thou art nothing neere able to vnderſtand them. Thou arr ſo far from vnderſtanding, as thou art from enioying them; becauſe no man doth vnderſtand them, but they who do enioy them. Only thou maieſt a far off look towards them, and (ſo cleare as the cloudineſſe of fleſh & bloud wil permit) in two diſtinct parts take a view of them: as they ſhal principally pertain, either to the body, or to the ſoule. For, this filthy fleſh, which is now ſo cumberſome, and offenſiue to the ſoule, and ſubiect to ſo many mutations; ſhall in the generall reſurrection, be changed and made moſt glorious. It ſhall caſt off all corruption, and therewith alſo the deformities and calamities which proceeded frō the ſame. *There ſhall not bee one feeble; but the lame ſhall leape as a heart, and*

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21

Eſ. 35. 6.

and the dumbe shall sing. For if the blinde and the lame were not permitted to enter into *Dauids* house, much lesse shal any deformity or defect, either enter or approch the house of God. And as the soule, by conforming it selfe to the will of God, shall be made partaker of the glory of God; so the body, by conforming it selfe (contrarie to the nature thereof) to the will of the soule, shall be made partaker of the perfection & glory of the soule; and be set therwith, in a most flourishing and neuer-fading state of many high perfections.

1 *Sap.* 37. It shall bee adorned with most bright beautie, euen as the Wiseman saith; *In the time of their vision they shall shine*. MOSES saw God, but imperfectly and a while, and his face did shine; how then shall they shine, who shall perfectly behold his face for euer? Our Sauiour

iour did somewhat describe his glorious beautie, when he sayd; *The iust men shall shine as the Sunne, in the kingdome of their Father.* *Mat.* 13.

2 It shall bee deliuered from the lumpish heauinesse, wherewith it is clogged and incumbred in this life; and be in agility equal with the Angels. For, as they enioy equall glory, so shall there bee no difference in their gifts. the thought of man is not more swift; when the sunne riseth in the East, the beames thereof are not more sodainly darted into the West; then that shall bee both swift and sodaine in performing motion. *They shall mount vp with wings as Eagles; they shall runne and not be weary, they shall walke and not faint.* *Esa.* 40. 31.

3 Hereto shall bee added a most large liberty; no limits to include, no stop to restraine it, from passing freely whither it please. Hereto, the strength

4 strength thereof, shall be as the strength of Angels; nothing shall resist it, euery thing shall giue it way: it shall striue with no greater straine in effecting any thing, then wee doe in the motion of our eyes.

5 Further, it shall be deliuered from all diseases and paines of this life, and shal enioy a strong and stable constitutiō of health. No sickneſſe shal seize vpon it, no infirmity, no debility shall approach vnto it, grow vpon it, preuaile against it: because as the Psalmist saith, *The health of the righteous is from the Lord, Psalme.* 37. 39.

6 Aboue all, it shall bee wholly fill'd with vnspeakable delight. What doe I say, *filled*? it shall be inebriated, not hauing sense of any other thing. What doe I say *wholly*? Euery part, euery sense shall be satiated with delight of the own proper obiect: Not like the corruptable plea-

sures

ſures of this life, (which are as a ſmokie fire in colde weather; whereof the ſmoke is more noyſome, then the heat is comfortable) but exceeding them, ſo farre in excellency, as they doe, both in cauſe and in continuance; ſo farre in plenty, as they doe in place. *It ſhall be ſatisfied with the abundance of Gods houſe: and he ſhall giue it drinke of his pleaſures, as out of a riuer.* Pſ. 36. 8.

7 Laſtly, it ſhall bee crowned with immortality; whereby it ſhall bee aſſured, neuer to diſſolue, neuer to decline; but to endure ſo long in the ſame perfect ſtate, as Almighty God himſelfe ſhall endure. For hee that cauſeth the heauens to continue without change, after ſo many thouſand yeeres ſince they were created; ſhall alſo cauſe the bodies of Saints alwaies to flouriſh: euen as the Wiſe-man ſayth: *The Iuſt ſhall liue for euer.* And this ſhall bee

the accompliſhment of all the reſt. For if the Prophet DAVID thought one day in Gods earthly houſe, better then a thouſand in another place; what eſtimation ſhall we make of infinite eternity, in this heauenly houſe and habitation of God?

22 O louer of man! ô thou who loueſt man in ſinne, although thou loueſt not ſinne in man! what hath our filthy fleſh worthy of this honour? It ſhould in right be tyed rather in a ſtable with beaſts, for feeding and following moſt beaſtly appetites, then ſit in thy Sanctuary among thine Angels: Duſt ſhould by nature remaine with duſt, and not bee aduanced a-

23 boue the heauens. But as thou diddeſt honour ISMAEL, the ſonne of a bond-woman, becauſe hee did appertaine to ABRAHAM; ſo thou art pleaſed likewiſe to afford ſuch fauor to this baſe brood of corruption,

for

for the dependency thereof vpon thine only Sonne. The parts ſhall participate with the head, and be like vnto it. As hee hath communicated with that in nature, ſo ſhall that communicate with him in glory.

But how much the ſoule is more noble then the body, ſo much more capable is it of greter felicities. It ſhall bee filled with perfect wiſedome, & ſhall behold it face to face. *Now I know in part* (ſayth the Apoſtle) *but then ſhall I know, euen as I am knowne.* Then ſhall it behold and know the inuiſible nature of the bleſſed Trinity, the power of the Father, the wiſdome of the Sonne, the goodneſſe of the holy Ghoſt; the bottomleſſe depth of Gods iudgements, now vnſearchable, ſhall then be ſeene; euen as the Prophet ſaid; *In thy light wee ſhall ſee light.* And in beholding God, it ſhall behold the cauſes, natures,

24

1. *Cor.* 13 12.

Pſ. 36. 9.

and ends of all things, which God hath made of nature to be knowne; becauſe they are more cleare and conſpicuous in God, then in themſelues. Then ſhall all men be knowne of all: neither ſhall any, either quality or action be ſecret vnto any. And this is the end of all our endeuours: *This is euerlaſting life* (ſayth our Sauiour) *to know thee the true God, and* IESVS *Chriſt, whom thou haſt ſent.*

Ioh.17. 3.

2 Alſo, it ſhal be rauiſhed with perfect loue, both towards God, for the infinite cauſes of loue which in him ſhall appeare: and towards the Saints, for that it ſhall perceiue them to loue, & to be loued of God, both ſo much as it ſelfe, and for the ſame cauſe. It ſhall loue God more then it ſelfe; becauſe it ſhal perceiue that God loueth it more, then it is able to loue it ſelfe. The Saints it ſhall loue equally with it ſelfe; as being

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members of one body, whereof Christ is the head. For if the spirit of man hath power to cause so great vnity, as we see, betweene the members of one body; the spirit of God, which is the soule of that bodie of Saints, shal cause so much more perfect vnion, by how much it is a more noble and powerfull forme, and giueth a more noble and durable being. Hereupon it followeth, first, that it shal conceiue so many particular ioyes, as it shall see causes of loue in God; and these are infinite: secondly, that it shall equally reioyce at the felicity of euerie one, as at that which is proper vnto it selfe; whereby euery of the Saints shall participate of the excellency of all. For in this vnion, loue shall bee in her full perfection; the nature of which vertue is, to make all things common. 26 27

It shal also hold a most sweet 3

peace and concord in it selfe. For, the body and soule of euery iust man, which in this life
28 are alwaies in combate, by reason of the contrariety between them (the one being spirituall, the other carnall; the one from heauen, the other of the earth) shall then bee in like concord and consent, as are our two eyes. For, as one eye cannot be turned any way, but the other also turneth therewith; so the body and the soule shall not then be diuers waies distracted, they shall not hold any ciuill strife; they shall be carried one way, they shall bee guided by one will, and that shall be the will of God.

The will of God shall bee the will of the Saints; as they shall giue full and free consent to the will of GOD, so shall God in all things consent vnto their will. For, how can the head disagree from the members?

bers? How can one perfect ſpirit be contrary to it ſelfe? 4

Herewith it ſhall be aduanced to a moſt high and happy degree of honour. For, that which here was drowned in the putrifaction of fleſh; *cõſtitute* in miſeries, *deſtitute* both of cõfort and of help; entangled with infirmities, loden with lothſome ſins: In a word, doing nothing but ſinne, finding nothing but miſeries, which are the reward of ſinne: God, moued onely by his mercy will take vnto him. Hee will cleanſe it, he wil cure it, hee will cloath and adorne it with perfect righteouſnes: he will adopt it for one of his ſons, and make it a fellow heire of his Kingdome. He will incorporat it with his only ſon, who is in all things equall with himſelfe. In regard whereof, that of the Prophet DAVID may not vnfitly be applyed to thoſe Saints: *I haue ſayd that*

Ps.82.6. *yee are gods, and that ye are all the children of the most high.*

5 To these shal be added great ability. For, whatsoeuer they shall haue a will to doe, they shall also haue the power to performe: because hee that is omnipotent shall in all things consent to the will thereof. To

6 these also security shall be added. For, as it shall enioy all things which it can desire; so shall it not feare to lose any thing, which it shall enioy: because neither shall it be willing to lose them neither will God depriue them against their wils; neither can any power take that away, which God is willing it should retaine.

7 Lastly, it shall be filled with perfect pleasure and ioy, which no vnderstanding is able to apprehend. And this shall proceed frō the cleere vision of Almighty God, in beholding him, *face to face*; in beholding him, *as hee*

1.Cor.13 *is*;

is; wherin consisteth the essentiall glory and felicity of the Saints, which is the last end and centre of their desires. For the soule of man can neuer finde, either saciety or rest, vntill it attaine to this blessed vision; euen as neither the hearing of God nor conuersing with him, could satisfie the mind of MOSES, but rather edged his desire to behold *Gods* face. The reason is, for that al the pleasures and contentments of this world, being beames of that sunne, sparkles of that fire, are most purely and perfectly cõtained in God: the perfections of all creatures, and whatsoeuer deserueth eyther loue or admiration, are more fully in GOD, then in themselues. Whereof it followeth, that whatsoeuer inioyeth the presence of God, inioyeth the perfections of all creatures; which are able to delight, eyther body or soule.

1. *Ioh.* 3. 2.

30

31 And, as the ſea receiueth all ſtreames, and yet hath proper waters in farre greater aboundance: ſo in God there is a confluence of the perfections of all creatures, and yet his owne perfection doth infinitely exceed them. With the preſence wherof, all the powers of the minde ſhall be filled, all the ſenſes of
32 the body ſhall be ſatiated: inſomuch as they ſhall, neyther in deſire ſeeke, nor in hope aſpire, nor in imagination faine any greater pleaſure. For, therfore hath God made man, that man ſhould receiue by him, internall happineſſe of the ſoule, by contemplation of his diuinity; and externall of the body, by view of his humanity.

The vnderſtanding ſhal reſt, in that light of knowledge; the will ſhall reſt, in loue of that goodneſſe; the deſire ſhal reſt, in fruition of that delight. Euery power of the ſoule ſhall bee al-

alwayes hungry, and alwaies satisfied; hungry without wanting, and satisfied without loathing. The more it hath, the more it shall desire; the more it desireth, the more it shal haue: the more it hath, and desireth, the more it shall see to be desired, & had. The three Disciples saw but a glimse of this glory vpon Mount *Tabor*, & were rauished with such contentment, therewith that they cryed out: *It is good to bee here.* S. PAVL being rapt vp into the third heauen, saw that which was not possible to be spoken; yet thus much hee spake: *I account that the afflictions of this time are not worthy of the glory, which shall bee shewed vnto vs.* This also did the Prophet DAVID in these words testifie, *In thy presence is the fulnesse of ioy, and at thy right hand are pleasures for euermore.* This did CHRIST, himselfe expresse, in pronouncing happi-

33

2. *Cor.* 12. 4.

Rõ. 8. 18.

Psal. 16. 11.

pineſſe to the pure in heart, *be-*
Mat. 5. 8 *cauſe they ſhall ſee God.* And ther-
fore hee formed this requeſt for
thoſe that his Father had giuen
Ioh. 17. 24. vnto him: *Father, I will that they*
be with me, euen where I am; that
they may behold my glory which
thou haſt giuen mee. Aſſuredly,
1. *Reg.* 10 if the Queene of *Saba* eſteemed
them happy, who ſtood in the
preſence of SALOMON, and
Mat. 12. 24. 34 heard his wiſedome: *Behold, a*
greater then SALOMON *is here.*

Hereupon it ſhall follow, that all the faculties both of the ſoule and of the body, ſhall alwaies praiſe God, without either intermiſſion or end. The Saints ſhall neuer be weary of prayſing God, with that ſong,
Reu. 14. 3 which S. IOHN calleth *a new Song.* For that, although it bee one common prayſe, anſwerable to one cõmon glory, which all the ſociety of Saints enioy; yet in regard of the ioy and delight which ariſeth, both from the

the glory and from the praiſe, it is alwayes freſh and new vnto them. This heauenly harmony ſhall neuer be old. As the glory, ſo the praiſe of the Saints, ſhall neuer ceaſe, and euer bee new; it ſhall euer bee new, yet neuer either alter or ceaſe. *O how amiable are thy dwellings, thou Lord of hoſtes? Bleſſed are they that dwell in thy houſe, they ſhall alwaies be praiſing thee?* Pſa. 81. 1. 4.

Very glorious things are ſpoken of thee, O thou City of God! O glorious City! when ſhall I enter into thee? when ſhall I enioy thee? to ſee my God; to conuerſe with that company which dwelleth in thee, in felicitie and peace, *paſſing al vnderſtanding.* Pſa. 87. 3. 35 Phil. 4.

O eternall kingdome! O light! O life! not ſo much to be ſpoken of, as to bee deſired, as by all endeauours to bee approached. O bleſſed eſtate! not to be expreſſed, euen by thoſe who

who enioy thee. O onely purchase, worthy the precious bloud of Iesus Christ! how can I beleeue thee, and not admire thee? how can I hope for thee, and not extoll thee? how can I thinke of thee, and not long for thee? ô that the contention and strife of this present state were at an end! ô that the time of my trauell, or rather of my banishment from his heauenly home were expired! who can regard this languishing life, that hath any faith or feeling in thee? Tell me, ô my soule, what a happy houre will that bee, which will knock at thy gates, and call thee forth; from prison, to liberty? from troublesome trauaile, to ioyfull rest? from a liuing death, to immortall life? wherin, when others shal feare, thou shalt looke vp; *because thy redemption draweth neere.* Then shall the companies of Saints meet thee, with congratulatiõs and

36

Luke 21. 28.

& ioy, for thy deliuery out of the oppressiō of *Egipt*. Then shal the Spouse meet thee, & say; *Arise, my loue, my faire one, and come thy way: for behold, winter is past, the showre is ouer, the flowers haue appeared in our land.* Then shall the Angels maruaile and say; *Who is this that commeth vp out of the wilderneſſe, leaning vpon her welbeloued?* What honour wil it be vnto thee, when they shall present thee before the throne of the blessed Trinity, with a ioyfull memoriall, of the good wch thou hast done, and of the euill which thou hast suffered for the loue of God? When thy blessed *Sauiour* shall steppe forth vnto thee, and say: *WELL-DONE, faithfull Seruant, WELL-COME into thy Masters ioy*? what ioy shall then be rendred to thee, for all the trauerses and afflictions of this life? of what dignity? of what valuation shall vertue then bee iudged? How

Cant. 2. 10.

Cant. 8. 5

37 How delightfull will it be vnto thee, after safe arriuall, to cast backe thine eies, and viewe the daungerous voyage that thou hast made? when thou shalt see the tempests where-with thou hast beene tossed, the streights which thou hast passed, the awayts which thou hast auoyded? how many millions doe daily perish; and with how few thou diddest escape? Then shalt thou sing with the princely Prophet: *If the Lord had not helped me, it had not failed but my soule should haue been put to silence.* Psal. 94. 17

What ioy is daily made, whē new Inhabitants doe arriue, to furnish the voyde seats of that cœlestiall Citie? For assuredly, if there bee much ioy in heauen at the *conuersion* of sinners, much greater will the ioye bee when they shall be glorified. O how sweet will then bee the fruit of vertue, whose roote in this world is esteemed so bitter? Luk. 15.

38 How

ow pleasant will that peace
e, after this troublesome war-
re? after great variety of pe-
ls, that eternall security? af-
er this wearinesse, that sweet
est. The children of *Israel* went
p armed out of *Ægipt*, but
when they came into the Land
of promise, they layd downe
their weapons, they forgat their
feare: euery man sat securely
vnder his Figge-tree, and vn-
der his Vine. Here now is our
place of combate; here we are
set in the state of strife; there
shall our warre bee at an end.
There shall the secure soules
neither feele nor feare the fiery
darts of their enemie; there
shall they not dread either his
stratagemmes, or his strength.
Thither the sight doth not
pierce, there the hissing is not
heard of the poysonous Basa-
liske; but the glory of God
doth enlighten that Region,
and the soft and sweet breath
of

Exo. 13.
13.

1. *Reg.* 4.
25.

of the holy ſpirit doth refreſh it.

O pleaſant peace! O ſweet ſecurity! what can be ſufficiently ſaid of thee? I acknowledge with the woman of *Samaria*, not onely that this Well is very deepe, but that I want a bucket to drawe. Thou canſt not bee vnderſtoode of thoſe who enioy thee not; thou canſt not bee vttered of thoſe who enioy thee. O ye ſonnes of *Adam*! O blinde generation! miſerable and loſt ſheepe! if this bee your Countrey, whither doe you range? if this be your paſture, whither doe you ſtray? whither wander you, if this be your home? what doe you? wherefore ſtand you looking about? wherefore will you looſe theſe ioyes (the leaſt whereof are both perpetuall, and greater then the world can afford) for a little idle caſe? Aſſuredly, if we ſhould endure the torments

Iohn 4. 39

40

of

of hell a long ſeaſon, to enioy theſe felicities a very ſhort time, our paines ſhould be more then manifoldly requited.

And if thou demandeſt (O man) what labour is required of thee to attaine theſe ioyes; liſten what thy Sauiour hath ſaid: *The kingdome of heauen ſuffereth violence, and the violent doe take it by force.* If thou canſt violently breake thoſe knots wch hold thee in delay of ſinne: if with violent deſire thou canſt affect this kingdome, thou ſhalt not faile to come vnto it. 41 *Mat.* 11. 11.

O weake man! wherfore art thou troubled about the labor? Chriſt hath diſcharged for thee both the paines and the price. Liſten againe what he ſayth vnto thee: *The kingdome of heauen is like vnto a treaſure hid in a field, which when a man hath found, hee goeth and ſells all that he hath, and buyeth that field.* Loe, here the purchaſe is layde before thee; it *Mat.* 13. 41.

is

is so much worth al as that thou haſt: it is valued to thee, as thou valueſt thy ſelfe. Make away all thy deſires in things of this life, let all thy ioy bee fixed thereon, and thou ſhalt haue it. Chriſt hath giuen himſelfe to purchaſe thee a kingdome: let not ſinne raigne in thy body, but giue thy ſelfe in loue vnto him, and hee will giue himſelfe and his Fathers kingdome vnto thee. But alas! O my
43 ſoule, where art thou? what doeſt thou? where is thy ioy? where is thy loue, wherwith thy thoghts ſhould be enflamed? Alas! how art thou chained with the enchantments of this vgly earth! how art thou drowned in drowſineſſe, ô my ſoule! that thou art ſo careleſſe, ſo ſenſeles of true ſpirituall pleaſures? and ſo fond vpon the vanities and vexations of this life? Tell me, doeſt thou beleeue that there is a kingdome of heauen, where-

n thou art enrolled a Citizen? whereto thou art adopted an heire? and haſt thou no longing loue to bee poſſeſſed of the ſame? Alas! how faint is thy faith? how vnbeleeuing is thy beliefe? Tell mee, I pray thee, what entertainement hath entangled thee in the loue of this life? what doeſt thou find therein, but wanting and wiſhing? from whence ariſe two tortures of the minde, hope and feare? how art thou buſied therein, as is the Spider, which conſumeth the very bowels, in weauing curious Nets onely to catch flies? O my ſoule! it is not any true contentment or ſatisfaction in the pleaſures of this world, but it is thine owne heauines that holdeth thee downe, it is thine owne dulneſſe that doth vndoe thee. 44

There is no difference betweene doubting of this happineſſe, and not deſiring it. If 45

then

then thou haſt any ſparkels o
faith, ſhake off this ſleepy ſloth,
46 away with this vnchearefulnes,
away with this dead dulneſſe, a-
way with all thy prophane
earthly pleaſures ; thoſe lyme-
twigs of the Deuil, which clea-
uing to the feathers of thy de-
uotion, make thee vnable to
mount vpward. O my God!
oh, that I could ſo free my affe-
ctions! oh, that I could heaue
vp my heauie heart vnto thee!
oh, that I were in deſire, as I am
in deede, a ſoiourner, a trauai-
ler, a ſtranger vpon earth! oh,
that I could trauaile, as a wo-
man in child-birth! to be deli-
uered of this lumpiſh loade o
ſenſuality ; and to ſolace my
ſelfe onely in deſire, in hope, in
aſſurance of thee.

47 This doe I deſire (ô Lord) or
rather weakely wiſh. For I am
ſo fettered with fleſh & bloud,
as I am ſo farre from perfor-
ming it, that I cannot deſire it

in

in such sort as I should. It is nature that chayneth mee within this dungeon, it is nature that drowneth me in this dead sea of worldlinesse; I cannot endure to thinke vpon, much lesse to desire a dissolution, if this nature bee not ouer-ruled by thy grace. Thou knowest (O Lord) that I can neither do nor desire any good, but by thee. I am loth, with *Lot*, to depart out of *Sodom*; I finde many stayes, many occasions do hold me back: I shall neuer breake from them, except it shall please thee to be mercifull vnto mee, and draw me forth.

Gen. 19. 16.

(*,*)

§. 12.

§. 12.

A Prayer.

1. OF God, in regard of his incomprehensible nature.

2. What God hath declared himselfe to be.

3. How God alwayes giueth to his seruants what they demand.

4. Contentment is the onely true aboundance.

5. How we should aske of God.

6. Where and how wee should seeke both God and our selues.

7. To what law God is tyed.

8. It is worse then hypocrisie to denie our selues to be sinners.

9. How we hurt our selues most, how most we dishonour God.

10. God hath not onely forgiuen our debts, but made himselfe a debter vnto vs.

11. God

11. *God promiseth more then he hath forgiuen, and yet performeth more then he promiseth.*

12. *In what regard we may not only craue, but challenge Gods fauours.*

13. *What is able to satisfie our soules.*

14. *From whence it proceedeth that God delighteth to abide with vs.*

15. *How naturall it is for the greatest goodnesse to take delight in doing good.*

16. *The goodnes of God which we taste in this world, is (as it were) the first seruice of his heauenly feast.*

17. *VVhat are the breeders of sensuall security.*

18. *Wherein consisteth the principall businesse of a spirituall life.*

19. *Our loue is our waight, wherewith we are carried, whithersoeuer we are are borne.*

20. *How we should be careless in matters of this world.*

21. *When all worldly things forsake vs, then will God stand by vs.*

22. *God is onely to be beloued.*

23. *God is onely to be feared.*

24. *Wee are to take comfort in aduersity, and care in prosperity, and wherefore.*

25. *Of our sinnes.*

26. *Of our necessities and dangers.*

27. *Of the mercies of God.*

28. *Of the loue of God towards distressed sinners.*

29. *A petition of the soule for these mercies.*

O Lord God! infinitely great, without quantity; infinitely good, without quality; who moueſt and changeſt all things, without either motion or change in thy ſelfe; who art in euery place preſent, in euery place entire; who art within

within all things, and *contained* in nothing; who art without all things, and *sustained* by nothing; but *containeſt*, *ſuſtaineſt*, and *maintaineſt* all things. O Lord my God! who beeing both the originall and the end of all things, canſt not rightly be ſayd to be any thing: In regard of thy incomprehenſible nature, I acknowledge that *darkeneſſe is thy ſecret place, clouds and thicke miſtes are round about thee.* I acknowledge, that *thou dwelleſt in the light which cannot be approached.* But as thou haſt declared thy ſelfe vnto vs; I know that thou art moſt wiſe in vnderſtanding, moſt mighty in ability, moſt louing in will to ſuccour and to ſaue vs.

1

Pſ. 18. 11

Mat. 11. 12.

2

I beſeech thee, O my God, by this wiſedome to guide, by this power to drawe, by this loue to hold and imbrace mee to thee. Lift vp my lumpiſh ſoule, baniſh from it theſe bru-

tiſh affections, remoue theſe ſcales of ſenſuality from my blinde eye. Oh! thou, who haſt created, who haſt redeemed mee; who haſt both done and prepared ſo much good for me: lighten my vnderſtanding, lift vp my deſire; that I may ſee thee by the one, and conuerſe with thee by the other: That from this dunghill, this dungeon, this baſe baniſhment of earth, I may looke vpon my liberty, and behold thy glory and Maieſty in heauen. Let my vnderſtanding and my deſire be ſo dazled with this Sun, that I may neither ſee nor ſeeke after any other thing.

How graciouſly haſt thou paſſed thy word vnto vs, that whoſoeuer asketh, hee ſhall receiue; whoſoeuer ſeeketh, hee ſhall find. What wilt thou not giue, who haſt laid thy ſelfe thus open? Doubtleſſe, thou longeſt to giue, who deſireſt

to

to bee asked. Thou ſtandeſt bound by thy promiſe, to giue what we demaund: not alwaies in particular the ſame, but ſomtime in the ſame kind; as *Dauid* obtained not the life of his ſonne, that was begotten in adultery, but *Salomon* was giuen him by the ſame woman: ſometimes in another kinde; as if thou giueſt not abundance, yet thou giueſt contentment, which is the onely true abundance; if thou freeſt not from troubles, yet thou giueſt patience and ſtrength to endure.

3

4

Aſſuredly, thou giueſt whatſoeuer we aske, in ſuch ſort, as is moſt beneficiall for vs to receiue. Lord, I finde my want of heauenly deſires: I complaine to thee, I craue them of thee: if not as I ſhould, then this I craue; that I may craue them as I ſhould. Behold, I ſeeke my loſt ſelfe, and I ſeeke thee whom I haue

5

loſt. I finde my ſelfe amidſt the thicke throng of miſeries; and ſeeke thee among thy manifold mercies. I finde thee, in the largeneſſe of thy promiſes; and ſeeke my ſelfe in the aſſurance of them.

6 Behold, Lord, I doe craue, & ſeeke, both my ſelfe and thee: my ſelfe, as hauing done many grieuous ſinnes; thee, as hauing ſuffered for the ſame: my ſelfe, in the crowde of the calamities of this life; thee, in the high throne of thy heauenly glory. What now wilt thou doe? for thou art of ability to giue, and thou haſt promiſed that I ſhall receiue and finde. Nothing is impoſſible to thee, thou art not tied to any law, but only not to deny thy ſelfe: and no leſſe is it impoſſible for thee to deceiue mee, then to denie thy ſelfe. I

7 know indeed, that I am a ſinner: it were worſe then hypocriſie to deny it. I acknowledge alſo

also that my sinnes are manie and great, which may somewhat abate the strength of my hope. Yet, if they were more, they are farre inferiour to the merry that hath remitted them, to the price that hath been answered for them. We hurt our selues most by presumption, but wee doe most dishonour thee by distrust: we doe to thee a double iniurie, if, after offence against thy iustice, by sinning, we proceed to wrong thy mercy, by distrust. Thou neither denyest our petitions, nor vpbraidest thy gifts: if wee can *betake* our selues towards thee, thou wilt assuredly *take* vs to thee. 8 9

Thou hast not onely in mercy forgiuen vs our debts, but by thy promise, thou hast made thy selfe a debter vnto vs. O infinite goodnesse! Thou, in whose debt we were diued verie deepe, hast engaged thy selfe 10

more deepe in our debt. Thou
11 hast promised more then thou hast forgiuen, and yet thou performest more then thou hast promised.

Thy performance is not only sure, but with aduantage: As thou art a mercifull creditor to forgiue, so art thou both a true and bountifull debtor to pay. Thou art faithfull in thy word, and I beleeue it. What more should we say vnto thee?
12 In regard of my deserts, I cannot craue the least of thy fauours; but, in regard of thy promise, I may not onely craue, but challenge the greatest. Thy promise hath made thy gift thy debt: thou art no lesse bound by thy promise, then thou couldest haue been by my desert.

Wherfore, (O father of mercies) by the rich treasure of thy mercies, by the truth and largenesse of thy promise, I most humbly

humbly beseech thee, cast down thy fauorable countenance vpon mee, that my thoughts and my desires may be carried vp to thee. Let me no longer be depriued of this glory and felicity: giue me the earnest thereof, thy holy Spirit : Giue me thy selfe (O my God) that by thy light I may beginne to see it, beginne to ioy in it, beginne to enioy and possesse it vpon earth. O Lord my God! thou hast vouchsafed to create mee after thine owne image, and to make mee capable of thy selfe: fill this thy image with thy selfe, for nothing else is able to satisfie it. Come vnto mee, O thou who delightest to be with the children of men! that with all the armes of my affections, I may embrace thee. Alasse! I am altogether vnable, eyther to abide without thee, or to aduance my selfe entirely to thee; oh then! vouchsafe,

I pray thee, to come vnto me. I doe not pray to thee with *Simon Peter*; *Lord, depart from mee, for I am a sinnefull man:* but for thy loues sake, for thy kinde compassions sake, I beseech thee, come vnto mee, and conuerse with mee, now in this life; that afterwards thou maist take mee vnto thee, and be *my portion in the land of the liuing*.

Luk. 5.

Ps. 142. 5.

O my Father! my feeder and defender! my Lord and my God! thou diddest not hold it sufficient, to create vs to thy likenesse, to assume our likenesse vpon thee; to redeeme vs with thy bloud, to purchase for vs a heauenly inheritance; but thou delightest also to come and continue with vs vppon earth: thou hast followed vs with so many fauours, as though thou diddest in some sort, depend vppon vs. From whence proceedeth this, most louing Lord? From our deserts?

14

or

or from thy neceſſities? Oh no! but onely from thy mercy and loue; whereby thou art moued to delight more in abiding with vs, then wee are deſirous to enioy thy preſence. For, wee deſire thee in a weake ſenſe of our miſeries; thou ſeekeſt vs in the infinite aboundance of thy mercies: wee, as wanting and expecting ſome benefits from thee; thou, as more liberall, then wee are poore; as more ready to giue, then wee willing to receiue. Doubtleſſe, the fowles haue not ſo naturall a deſire to flie, nor the fiſhes to ſwimme, nor any other thing to exerciſe their moſt proper actions, as it is naturall for the greateſt goodneſſe to take delight in doing good, and in communicating it ſelfe with thoſe that are in neede.

Wherefore, O Lord, with the reiected woman of *Canaan*, I come

I come againe vnto thee, and
Luke 12. craue of thee some crummes,
37. that fall from thy childrens table. Thy children thou doest cheare with a perpetuall feast: they sit at the table; where thou thy selfe doest serue vnto them all variety of spirituall dainties.

O Lord my God! who hast purchased for them their places at this banquet; for the price which they cost thee, for thy loue and compassions sake, I most humbly beseech thee, giue vnto me, poore out-cast, some small crummes of their aboundance. Giue me a taste of that pleasant fare; that I may contemne, or at the least forbeare the course dyet of this life, and reserue my appetite onely for that.

16 Thou giuest vs some measure of thy goodnesse in this world, which is (as it were) the first seruice of this thy feast: But

suffer

ſuffer me not, like a groſſe gueſt to ſtuffe my ſtomacke, and glut my deſire onely vpon that. Giue mee ſome taſte of the ſeruices which are to come; and I ſhall ſo much the more reſerue my ſelfe for them, by how much both in excellency and abounddance they doe exceede. O Lord, I beſeech thee, let mee take ſparingly of the pleaſures of this world; let mee paſſe by them, let mee treade vpon them with diſdainefull ſcorne. Giue mee not in this tranſitory life, either riches or reſt, the two breeders of ſenſuall ſecurity; but reſerue all in ſtore for mee, in the eternall life which is to come. Yea, cramme mee here with the bread of affliction, make mee drunke with the water of tribulation; that hereafter I may bee ſatisfied with thee.

Lord, I deſire not with the Children of RVBEN, *Num.* 32

to

to plant mine inheritance in the land of *Gilead*, because it is an apt place for cattell, and to lose my portion in the land of promise; but, one thing doe I desire of thee, and that will I not cease to desire; *That I may dwell in thy house all the dayes of my life.*

Ps. 27. 4.

O Lord my God! my redemption and my trust! fix my delight onely vpon this hope. Weane me from the teates of this transitory world; with whose corrupt milke I haue bin too long nourished. Let me esteeme the things thereof no better then they deserue; that is, small, vncertaine, and momentanie: let mee altogether renounce the loue of them; in which point consisteth the whole businesse of a spirituall life. For this diddest thou in these words declare largely vnto vs. *Which of you minding to build a Tower, sitteth not downe first, and counteth the cost, whether*

Luk. 14.

hee

hee haue ſufficient to performe it? Or what King going to warre against another King, ſitteth not downe firſt, and taketh counſell, whether hee be able with ten thouſand, to meete him that commeth againſt him with twenty thouſand? So likewiſe whoſoeuer hee be of you, that forſaketh not all that he hath, he cannot be my Diſciple.

But what is this? O Lord Ieſu! tell mee, thy weake and vnworthy ſeruant, I beſeech thee tell me, how this may bee inferred, vpon theſe two ſimilitudes? what conſequence, what dependancy, what coherence is there? betweene caſting accompt to build a Tower, betweene taking aduice to encounter an enemy, and forſaking all that we poſſeſſe? Truly, good. For, as a Towre cannot be built without money, as warre cannot be manag'd without Souldiers: So our ſpirituall building cannot bee raiſed, our ſpi-

ſpirituall warrefare cannot bee made, without renouncing the loue of all that we haue.

All things are carried with their proper weight, to the
19 place of their reſt. Our loue is our weight; with our loue we are carried, whither-ſoeuer we are borne: to heauen, if our loue be heauenly; if earthly, to the earth. He that abandoneth his loue to things of this world, will not bee heauy for want of them; will not commit any ſin to attaine them: he ſhall eaſily auoyd the inuaſions of his enemies. As a King, the more troups of Souldiers he hath, the leſſe doth he feare the enterpriſes of his enemies; ſo the more a man hath renounced the loue of this world, the leſſe open he lyeth to the aduantages of his enemy, the diuell. Wherfore, ô humane deity! draw vp my delight vnto thee; euen as thou haſt loued and ſought after me,

ſo

so let mee loue and long after thee. Let mee bee careleſſe in matters of this world; careleſſe, but not idle: giue mee a careleſneſſe in things of this world, ſo farre from idleneſſe, as from anxiety or diſtruſt.

21 O my Sauior! when all worldly meanes will fall away and faile, then wilt thou eſpecially reliene me. All worldly helps depart from vs, when we depart out of this life; but then eſpecially, then onely thou wilt ſtand by vs. Thou onely wilt ſtand by mee at my death, to ſtrengthen mee; in my graue, to reuiue me; at the bar of iudgement, to acquite me. Oh then! let my affections forſake theſe vaine things, which in my greateſt neceſſities forſake me; let my loue be lodged onely in thee, who neuer forſakeſt them that truſt in thee.

22 Let my feare alſo be only in regard of thee: ſeeing that all crea-

creatures, be they neuer so mad or malicious, are but as a fierce Mastiffe tied in a chain: Which, although hee doth barke, and hath perhappes a good will to bite; yet can he make no neerer approach then the chaine doth permit. And if they bee suffered to seize vpon me, then are they like the Horse-leach, which the wise Physicion vseth to drawe bloud; in such time & quantity, as he thinketh conuenient for the cure of his patient.

23 In any state of this life, whether prosperous or aduerse, let my eyes bee alwayes fixed on thee: without either trusting to the one, or repining at the other.

24 Yea, rather, in my wants and calamities let mee be comforted; as beeing discharged thereby of the strict accompt which thou wilt require, for the right employment of abundance and of ease. In prosperity, let me be carefull, that, with

thy

thy worldly fauours, I may obtain alſo thy grace to vſe them. O Lord my God! giue me this bleſſing, with all thy bleſſings and benefits of this life, that I may rightly vſe them; that I may bee moued by them to expreſſe obedience and thankfulneſſe towards thee. Otherwiſe, I am ſo far from deſiring them, that I humbly deſire the want of them. If I want them, thou requireſt not that which thou doeſt not giue. If I haue them, and do not rightly vſe them; thy benefites will prooue the bane of my ſoule: thy bleſſings will much encreaſe my curſe.

Gracious God! who art an Aduocate, and neither aduerſary nor Iudge, to all thoſe who accuſe and condemne themſelues; I do proſtrate both my wants and my vnworthineſſe before thee. I know my ſinnes, I know my neceſſities; I acknowledge them both vnto thee,

thee, who only art of power, to releaſe the one, and to relieue
25 the other. I acknowledge, O Lord, that ſin was my mother, which brought mee into the world; with whom I haue polluted my ſelfe, and begotten the inceſtuous brood of all my ſinnes. A great part of my life I haue paſſed ouer in doing euill, a great part in doing nothing, the reſidue in doing things to little purpoſe. In which vaine courſe, I haue not ſerued IEHOVAH, the Lord of hoſtes: but rather *Beelzebub*, the god of flyes. I haue ranged in this world, much without, but moſt againſt thee: either by ignorance, not knowing thee; or by negligence, not following thee; or by malice, reſiſting thee.

Herewith, innumerable neceſſities are caſt vpon me; I am enuironed with miſeries, I am diſtreſſed with dangers, I walk

in

n this miſerable and dangerous world; *aboue*, the fiery darts of the Diuell, ſtorming vpon my head; *beneath*, his ſubtill ſnares to entrap my feete; *behinde*, a mõſtrous multitude of my ſins, purſuing me; *before*, a troop of temptations, ready to receiue me: *on the one ſide*, aduerſities to beat me down: *on the other*, proſperities to lift me vp (as the Eagle lifteth vp the Shel-fiſh) to giue me thereby a more fatal fall: *within*, the appetites of my fleſh, either ruling, or rebelling: *without*, the world, in one hand preſenting vnto me (as it did to *Iudas*) thirtie pieces of ſiluer, if I wil betray thee; in the other, a cord, to halter mee in hell for the ſame. I am of condition to bee the *obiect* of miſeries, the *ſubiect* of ſin; a play of death, a prey of the diuell. The diuell is a Serpent, condemned by the curſe of GOD to feede vpon earth: man is earth, the very

very food of that curſed Serpent.

Wherefore, O Lord *Ieſu*! in the ſight of theſe extremities and wants, I cry vnto thee, as blinde *Bartimeus* did, in the want of his ſight; *Ieſus, thou ſonne of Dauid, haue mercy vpon mee.* And the more my ſinnes doe impoſe ſilence vpon me, ſo much the more will I cry vnto thee: *O Sonne of Dauid, haue mercie vpon mee.* O good *Ieſu*, as thou haſt giuen vnto mee a ſight of my ſinnes, and of the neceſſities whereinto they haue brought mee; ſo giue me likewiſe a ſight of thy mercies, and of thy fauourable inclination towards the diſtreſſed: That vpon my confidence therin, thou maiſt ſay to mee in the end, as thou didſt to this blind man: *go thy way, thy Faith hath ſaued thee.* For, with thee there is ſo great abundance, that when thou giueſt moſt, thou doeſt nothing thereby

Mar. 10.

Mar. 10 in fine.

hereby abate thy ſtore. Thy a-
undance is infinite; and there-
ore cannot admit decreaſe. If
ve receiue ſparingly, it is not
or want either of plenty, or of
berality in thee, but it is for
want of capacity in our ſelues:
uen as they that come to a ri-
er, to drawe water, receiue ſo
much as their veſſell will hold.
t is a rule in nature, all cauſes
o worke according to the diſ-
oſition of the ſubiect. And
herefore as fire burneth not in
rie wood, and in greene wood
like; ſo thy grace worketh, ſo
oeſt thou communicate thy
nercies vnto vs, according to
he diſpoſition of the ſoule that
oth receiue them; euen as the
Pſalmiſt ſaith: *Open thy mouth* Pſ.81.19
ide, and I will fill it.

Neither is thy pitty and thy
oue inferiour to thy plenty; thy
oue and thy care towards di-
reſſed ſinners, is no leſſe then
nfinite. Sinners haue drawne
thee

thee from heauen to the earth: they haue cloathed thee with humane flesh, they made thee wander to seeke them out: they caused thee to say, that their saluation was thy food. For them thou diddest fast, sweat, labour, watch, sustaine infinite contradictions and contempts. In a word, thou hast so ardently affected their redemption, that thou diddest not cease to trauell for the same, vntill, being fastened to the crosse, between two infamous offenders, thou diddest open to them thy bowels, and poure forth euery drop of thy bloud to redeeme them.

Thou diddest beginne to bleed for them in the garden; thou diddest continue the same in *Pilates* hall; thou diddest finish it vpon the crosse. Thou diddest affoord many drops of thy bloud in the garden, many in *Pilates* hall; but vpon the crosse

crosse thou diddest not reserue one drop to thy selfe.

O Lord of all pitty, plenty, and power! I know thou diddest not this in vaine: I assure my selfe that so great loue, so great labour cannot be lost.

In this knowledge, in this hope, in this faith I come vnto thee; vvho neuer repellest a sorrow-beaten sinner, although hee be miserable, although abominable. Gracious God! impart vnto me of thine infinite abundance. O mercifull Lord! let thy infinite pitty and loue impart vnto me of thy infinite aboundance: open and enlargemy soule, that I may be apt in a large measure, to receiue of thy plenty. Remit my sinnes, remoue my necessities, bee not sparing of thy mercies towards me; and spare me not (ô Lord) to make me fit to receiue thy mercies.

Set my soule vpon the racke

of repentance, ſtretch it thereon from earth to heauen; that by amendment of life, I may auoid that wrath, which my ſins haue deſerued, and my obſtinate perſeuerance did prouoke. Giue me griefe and ſorrow for my ſins, which in all other caſes is vnprofitable; becauſe no loſſe can be recouered by griefe, but only that which by ſinning wee haue loſt. Let me not only leaue but hate my ſins; otherwiſe, I ſhall not ceaſe to be guiltie of them: for we remaine chargeable with ſo many ſinnes, as wee do not hate.

Arme me againſt the aſſaults of my ſpirituall enemie, who chargeth vs with a deſperate fury; his reſolution is to kill or to be killed: let me be careful to quench ſuggeſtions of ſinne, as the very ſparkles of hell fire: becauſe ſuggeſtions of ſin, doe grow to actions, actions draw on vſe, vſe runneth into cuſtome,

ſtome, cuſtome into habite, and habite into nature.

Let me daily find my ſelf to increaſe in goodneſſe; otherwiſe to ſuſpect, that I had neuer any goodnes at al. Goodnes will aſſuredly increaſe: he that amendeth not, was neuer good. In matters of this life, let me ſtriue rather to moderate, then to ſatisfie my deſires. I craue not abundance of thee, but I craue contentment, without which there is no abundance. Giue me contentment, and giue me therwith what portion thou wilt: for it is not our wants, but our deſires, that do make vs poore.

Heare me, O Lord, receiue the ſoule of thy poore ſeruant, wch offreth it ſelf vnto thee; not for that it is worthy, either thy acceptãce or preſence; being both vnprofitable and vncleane; but for that none other can cleanſe it, & make it worthy to be preſented vnto thee. Cleanſe it, O

Lord, vouchsafe it thy presence; accept it, good Lord, for to thee onely it submitteth it selfe. And as the Israelites said to GEDEON: *Raigne thou ouer vs, because thou hast deliuered vs*: so, and much more so, raigne thou within mee, O Lord, because thou hast redeemed mee; because thou doest preserue mee; because thou wilt glorifie me to raigne with thee.

Iud.8.22

O my God! seeing I haue contemned thee, and changed thee for a vile creature, for a base and brutish pleasure (wch is the greatest iniury that can be offered vnto thee) let me therefore abase, contemne and humble my selfe, euen vnto the dust. Seing I haue offended thee, in my soule, in my body, and in my substance; let me relinquish my loue and good opinion of them all, and cast them downe before thy feete: My soule, by prayer; my body, by fasting;

my

my ſubſtance, by works of charitie. Seeing I haue not feared to commit offence, let mee neuer bee faint in vndergoing puniſhment and contempt, which is naturally due vnto offence.

Call vpon me in the day of tribulation, I will deliuer thee, and thou ſhalt prayſe me, Pſal. 50.

§. 13.

A Thankeſgiuing, intermixt with confeſsion and Prayer.

1. *WHat doth diſcourage vs to goe vnto God.*

2. *What doth embolden vs to go vnto him.*

3. *A ſtirring vp of the ſoule to the praiſe of God.*

4 *A confeſſion of our vnworthineſſe to praiſe him.*

5. *A Prayer that hee will make vs worthy.*

6. *A confession of our disabilitie to prayse him.*

7. *A Prayer that he will make vs able.*

8. *Of our Creation.*

9. *The excellency of the soule of man.*

10. *Our creation bindeth vs wholly to serue God.*

11. *Of our bringing vp and preseruation.*

12. *Of our redemption.*

13. *God did not redeeme vs for our owne goodnesse.*

14. *Nor for anie necessitie to himselfe.*

15. *But of his owne free goodnes and grace.*

16. *Of the application of our redemption, by meanes of the Sacraments.*

17. *Of our falling into voluntary sinne after Baptisme.*

18. *Of Gods toleration and protection*

tection of vs, beeing in the state of sinne.

19. Of our vocation both outward and inward.

20. Of our Iustification.

21. The benefit of our redemption without Iustification is vnprofitable.

22. The benefit of Iustification exceedeth the benefit of creation.

23. The beauty of a iustified Soule.

24. It is more to iustifie a sinner, then to make a world.

25. Without Iustification, all other benefites had beene burthens vnto vs.

26. Our preseruation both in the state of nature, and of grace.

27. Gods gracious assistance to our soules.

28. The assistance of God to our bodies.

29. The benefites which God particularly bestoweth on vs, are sure signes of his especiall loue.

30. Particular benefits where-

with God hath fauoured many.

31. *Our weakeneſſe in holding and vſing the graces of God.*

32. *The not-going forward in the ſeruice of God, doth neceſſarily inferre a going backe.*

33. *The reaſon wherefore wee receiue or loſe the benefits of God.*

34. *A Prayer.*

35. *The world is vvrapped in darkneſſe, and therby made ſubiect to the Prince of darkeneſſe.*

O Lord Ieſus! infinite in pitty, infinite in power, infinite alſo both in thy reward and in thy reuenge: I am weakely (thou knoweſt) rather willing, then deſirous; with my ſoule to loue thee, with my fleſh to feare thee, with my minde to honor thee, with my mouth to praiſe thee, with my whole ſubſtance

to

to serue thee, to commend my whole substance vnto thy protection.

But alas! I am so clogg'd with corruption, I am so drowned in flesh and bloud; that I scarce either dare, or can lift vp my head and looke vnto thee. And yet, why should I be ashamed, when thou doest inuite mee? Why should I bee faint, when thou doest not only encourage, but also enable mee, or at least accept my weake endeuour? 1 2

Striue then, ô the very bowels of my soule! striue with all your strength, to raise your thoughts, out of this mire of mortality wherein they sticke; out of these waues of fleshly desires, wherein they floate, without either firme footing, or certaine drift. Aduance thy sluggish selfe towards thy Creator; frame thy affections, to loue him for his goodnesse, to honour him for his greatnesse, to 3

reioyce in him for his happines, to prayse him for his merits, to pray vnto him for his mercies; which daily thou doest neede, and by needing dost craue, and by crauing doest obtaine; if not according to thy desires, yet very farre aboue thy deserts.

4 O Lord! I confesse vnto thee, that my heart is vncleane, and that I am a man of polluted lippes; wallowing in the dung of sinne, and stinking in my owne lothsome corruption: so that I may iustly tremble, to appeare before thy glorious presence; much more to present vnto thee thy pure praises, out of my defiled mouth. For, thy prayse floweth out of the fountaine, vvhereof no vncleane thing drinketh; and it is no true prayse, which is sounded by a sinners tongue. But who, except thou (O Lord) can make me cleane? And what is pure which thou hast not purged?

Thee

Thee therefore, O Father of life! O Lord of light! thee, with all the forces of my ſoule; thee moſt humbly, moſt earneſtly I doe beſeech; heare, O mercifull! helpe, O mighty Lord! helpe thy ſeruant whom of thy mercy thou haſt created. Cleanſe my filthineſſe, lighten my darknes, enflame my coldnes, quicken my dulnes, awake my drowſineſſe, reuiue my deadneſſe. Repaire the ruines of my ſoule, enlarge the frame of the vnderſtanding thereof, cleanſe it from all earthly corruption, garniſh it with thy heauenly graces. That it may bee conueniently, both fit and furniſhed to receiue thee; that thou mayeſt make thine entry therinto, & poſſeſſe that which is thine own, both by creation, & alſo by redemption; and that as thou art exalted aboue all creatures, ſo aboue al creatures, I may honor thee, loue thee, and

praiſe

prayse thee, not with that *affection*, wherewith my weakneſſe is able, either to doe, or to deſire; but with that *perfection*, wherewith in duty I ſhould, and wherewith thy Saints and Angels indeede doe.

6 O giuer of life! ô reſtorer! ô preſeruer! ô enlarger of life! ô moſt louing and louely Lord! But, what ſhall I ſay? where ſhall I find full praiſes to extoll thee? my ſpeech faltereth, and my ſpirit faileth; my tongue can *apply* no fitting words, neither can my mind *ſupply* ſufficient matter. I want words to expreſſe my mind, I want alſo a minde to apprehend thy merits. I conceiue farre aboue the ability of my vtterance, and yet far vnder the dignity of thy deſerts.

Lord, my ſoule is deſirous to yeeld prayſes to thee, for thy benefits; but it is vnable to conceiue that which is worthy,

and

and vnwilling to vtter that which is vnworthy ; it is aſhamed to ſend forth words, knowing how weake they are for ſo weighty an office. Without thy preſence it can neuer attaine to any degree of thy praiſe. Let it therefore haue rhee (ô Lord) that it may in ſome meaſure prayſe thee. 7

For, what worthy praiſe can I giue vnto thee , by whoſe goodneſſe I was created , by whoſe mercy I was redeemed, by whoſe power I am preſerued, and by whoſe grace I look to bee glorified ? When I was nor, thou diddeſt giue to mee this beeing that I haue ; thou diddeſt beautifie my body, both with members and ſenſes ; of of which, euery one are ſo many benefits ; the worthineſſe whereof I may eſteeme, by the want that I ſhould haue in loſing the leaſt of them. Thou diddeſt breathe therinto a reaſonable 8

ſonable ſoule; then which there is nothing vpon earth more reſembling thy ſelfe; nothing whereby thou mayeſt more euidently be knowne. O
9 glorious ſoule! the very breath of God; whereby I became, not his Inſtrument (as are all his other creatures) but his image, both in māner of being, and in manner of working; partaker alſo of his perpetuity, and not to periſh like other worldly creatures; of ſo excellent a ſubſtance, that no vnderſtanding is able to comprehend it: of ſuch notable and noble capacity likewiſe, as not heauen, not earth, not any, not all Creatures can ſatisfie the deſire thereof, but onely the infinite Maieſty of him that made it. And this diddeſt thou of thy meere goodnes, and grace, and loue towards me; without either working or deſert of mine: for when I was not, I could

could not doe any thing for my selfe ; and as little deserue that thou shouldest doe for me.

In regard of this creation alone, I acknowledge my selfe bound, wholy to seeke, wholy to serue thee. For, by all law, a man is a debter of al that which he hath receiued. Since therefore by this benefite I haue receiued my being : that is, my body with all the senses ; my soule with all the powers therof ; it followeth, that I am to imploy them all in the seruice of my maker. But, after our creation, thou hast not dealt with vs, as some mothers do by their Children ; who thinke it sufficient to bring them forth, committing the charge of nursing them to another : but thou dost also both feed & defend vs: thou art not only our mother, but our nurse ; euen as thou hast spoken by the Prophet : *I haue carried Ephraim as a nurse in my armes.* *Ose* 11.

10

11

And

And when I had loſt that innocency and grace, wherein I was created; thou cameſt down from heauen, thou tookeſt mortality and miſery vpon thee, to reſtore me. Thou diddeſt humble thy ſelfe to exalt me; thou wert ſold to redeeme me; thou wert wounded to heale mee; and thou diddeſt dye to bring me vnto life. IACOB, by *diſſembling* to be ESAV, purchaſed a bleſſing vnto himſelfe; but thou, by *reſembling* me, diddeſt beare a cruel curſe, to make me bleſſed.

O Sonne of God! how haſt thou abaſed thy ſelfe? How were thy affections inflamed? How large were the limits of thy mercy and loue?

12 What goodnes diddeſt thou ſee in vs (O louer of purity) vvorthy of ſuch ſufferings? What had we deſerued? What could we requite? What ſeruice diddeſt thou either finde in vs, or

or expect? Wee did not loue thee, we did not obey thee, we did not thinke of thee, wee did not know thee. We were nothing but ſinne, nothing but that which is worſe then nothing: a multitude of Serpents and Vipers, a very hell of darknes and iniquity; tranſgreſſors of all lawes, corrupters of all honeſty, inuenters of all miſchiefe; inſenſible, both of thy benefits, and of thy puniſhments; careleſſe, either of thy promiſes, or of thy threates; rebellious againſt thy maieſty, blaſphemous againſt thy glory; delighting in dangers, rather for themſelues, then for any good which they could bring. What goodneſſe then diddeſt thou ſee in vs, worthy of ſuch ſufferings? What had we deſerued? What could we requite? What ſeruice diddeſt thou either finde in vs, or expect?

It was not for any neceſſity to

to thy ſelfe; thou haſt no neede of our broken worſhip: we cannot adde any thing to thy felicity and glory: for thou art an infinite being, not onely comprehending, but exceeding all perfections; thou art *God*, and therefore thy ſufficiencies neither can be increaſed, neither do depend vpon any, but onely of thy ſelfe. Thou wert from eternity without any world, and a thouſand worlds more cannot any deale increaſe thy glory; thou diddeſt create the world, not to participate any thing thereof, but to communicate of thine vnto it. What then diddeſt thou ſee in vs, worthy of ſuch ſufferings? what had we deſerued? what could we requite? what ſeruice diddeſt thou either finde in vs, or expect?

15 O infinite Ocean of all perfections! what did our miſeries concerne thee? wherefore diddeſt

deſt thou take either our diſtreſſe or deſtruction to griefe? what hadſt thou to do with our fleſh, with our nature, with our curſe? what with pouerty, perſecutions, griefs, whips, thorns, the croſſe, and the graue? O free goodneſſe and grace! O true ſincere affection! which mooued thee, without hope of requitall: firſt, to behold; then, to pitty our afflictions: laſtly, to deſcend from thy ſelfe, into this thicket of thornes and thiſtles, for our deliuerance. I am altogether vnable to conſider the laying aſide of ſo great maieſty, and taking ſuch a miſerable eſtate vpon thee: but, as one that looketh downe from ſome exceeding high and ſteepy place, my ſenſes are aſtoniſhed, and my ſpirits confuſedly ſhuffled together. Inſomuch as I know not, how to praiſe thee, how to thanke thee, what elſe to ſay vnto thee, but in one ama-

amazed manner ſtill to repeate: what goodneſſe diddeſt thou ſee in vs (O louer of purity) worthy of ſuch ſufferings? what had we deſerued? what could we requite? what ſeruice diddeſt thou either finde in vs or expect? Lord, thou haſt loued vs more then thy ſelfe: becauſe, without eyther deſert on our parts, or neceſsity on thine, thou wouldeſt endure for our ſake, not onely a contemptible life, but both a painefull and reproachfull death.

16 And that I ſhould not, either loſe, or not attaine the fruit of this redemption, thou haſt applied the ſame in particular vnto me, by meanes of the Sacraments. For, as vniuerſall cauſes require other particular cauſes, to produce particular effects: ſo thy prouidence hath appointed, that the vertue of thy paſſion, which is the vniuerſall cauſe of our redemption, ſhuld be

be deriued into our ſoules, and work in them the life of grace, by the ordinary meanes of Sacraments. Which benefite thou haſt notwithſtanding (in thy ſecret, but iuſt iudgement) denied to the moſt and the mightieſt nations vpon earth : of whom, ſome worſhip baſe Creatures, ſome Idoles, ſome Diuels, ſome nothing. But thou haſt ſeparated mee from amongſt them, and called mee to the profeſsing of thy name; inſomuch, as I may ſay with the Prophet: *The lot is fallen to me in a faire land, I haue a goodly inheritance.*

But, I did ſo negligently keep the grace, which thou beſtowedſt vpon me in baptiſme, and ſo fowly defile my ſelfe with voluntary ſinnes; that hadeſt thou not called me to ſome ſenſe and ſorrow for the ſame, theſe and all other thy benefites, had not onely bin vnprofitable vnto me, but tended to my

my deeper damnation. I ſoone caſt off the robe of righteouſneſſe, wherewith thy grace had cloathed mee, and couered my ſelfe with confuſion and ſhame: I prophaned the temple, which thou hadſt cleanſed and conſecrated for thy ſelfe, by erecting therein the Idols of my pleaſures: I did, either conſume or abuſe the whole ſubſtance, wherewith thou diddeſt both enrich and adorne me.

18 During this time, either of my negligent or preſumptuous ſinning againſt thee, thou diddeſt carefully defend me; from incurring many deceitfull dangers, from committing many actuall euils, where-into thou haſt ſuffered others to runne. For there is no danger ſo great, no offence ſo grieuous, where-into any man hath fallen; but I might, and ſhould, but for thy might, haue iuſtly endured the one, and fully committed the o-

ther

ther. Seeing therefore it is no lesse benefite to preserue a man from euill, thē to do some good vnto him, I may wel esteeme all the dangers and miseries of this life (being not so fewe as the sand of the sea) which I haue not suffered; all the sinnes of other men, which I haue not executed; so many benefits vnto me, so many spurres in my sides to prouoke me to praise thee. O the depth of thy iudgemēts! the greatnes of thy mercies! how many thousands, thinking of any other thing more then of death; haue suddainly been snatched away, sweating in their sins; who now lie boyling in hell fire? I was thine enemie euen as they: we liued together in one blindnes of *Sodom*, in one palpable darknes of *Egypt*: vnmindful of death, vnmindfull of iudgement, vnmindful of any other life; obeing no law, but our lawlesse appetites.

What

What ſhould haue become of me, if thou haddeſt called mee to iudgement, in ſuch an houre? What account, what anſwere could I haue made? I had the cauſe of their calamity; but who did ſeparate the cauſe from the effect? who did ſtay the ſtreams? who did hold back the windes of thy wrath, from purſuing againſt me their naturall courſe? O my mercy and my redemption! bleſſed bee thy patience, which hath endured: bleſſed be thy power, which hath protected me. I acknowledge both this patience and power, to bee no meaner a benefite vnto me, then if thou haddeſt drawn me out of the bowels of hell.

19 And thou diddeſt not onely in this manner, both tolerate and protect mee when I offended: but, as though I had been thy friend and thy follower; as though I had loued thee as the one, and obeyed thee as the other;

other; as though I had ſo *ſerued* thee, as I had *deſerued* to bee *preſerued* by thee: thou diddeſt often viſite mee; thou diddeſt often, both by outward means, and by ſecret inſpirations inuite mee vnto thee; beating continually, at the doore of my eares by thy word, and at the doore of my heart by thy ſpirit: ſuggeſting vnto mee both waies; the greatneſſe of my ſinnes, the ſeuerity of thy iuſtice, the ſhortneſſe of this life, and the eternity of the life to come. In the very heat of my ſinning, thou didſt thus preſent thy ſelfe vnto mee. When I did hungerly hunt after the Onions of *Egypt*, after the ranke pleaſures of this life; thou didſt offer to me this heauenly *Manna*. I did continually offend, & thou didſt continually admoniſh: I did run from thee as thogh it had bin nothing to loſe thee; and thou didſt ſeek after me, as though I had been a

greater matter to be found.

So we contended a long time, thou in calling, I in cõtemning; thou in offering thy goodneſſe vnto mee, and I in returning to to thee my euill. At the laſt, thou diddeſt call with a violent voice : whereby thou diddeſt breake open the gates of my will, and make way for thoſe graces of thy holy ſpirit to enter into my ſoule, which ſhould bring my obſtinate reſiſtance to an end, and worke in mee a deſire to followe thee. This is a voice, full, both of power and mercy; for the power wch thou vſeſt in this worke, is no leſſe then thy mercy : thy mercy is great to forgiue ſins, and thy power is great to iuſtify ſinners. Bleſſed be thou, O Lord God! who art a free giuer, as of all good things, ſo of thy ſelfe. I was incloſed, with many other offenders, as in the priſon of *Ægipt* : mee thou diddeſt take forth

20

Gen. 40.

forth, to attend thee in thy court, to ſerue thee at thy table; others thou didſt condemne to that endleſſe execution, wherein the infernall vultures, death, and the deuils, ſhall neuer bee either wearie, or ſatisfied, in feeding vpon their fleſh. Bleſſed bee the day wherein I was thus reconciled vnto thee. This was the day of my liberty, the day of my aduancement, the day of my Natiuitie. The day wherein I was accepted, by the Father for a ſonne; by the Sonne, for a brother; by the holy Ghoſt, for a Temple; by all the Court of Heauen, for a fellow, both Citizen and ſeruant. Let IOB curſe the day of his birth; becauſe therein he was made, the ſlaue of ſin, the childe of wrath: but I will bleſſe this day of my new-birth; becauſe I was made therein, gracious before thee, & confidẽt againſt mine enemies. In this day, the good ſheepe-

heard did reioyce, for the finding of his loſt ſheepe; In this day the Angels did reioyce, for the conuerſion of a ſinner; and ſhall not I, who was the cauſe of their ioy, be in like ſort affected? ſhal not I likewiſe reioyce, both for thy goodneſſe, and for my good?

O Lord Ieſu Chriſt! all the ioy and praiſes wherof thou art worthy, for aſſuming, not onely our mortall, but miſerable eſtate; I am bound to offer, for calling and conuerting mee vnto thee. For, as the benefite of our redemption is greateſt, ſo is it vnprofitable to him who is not iuſtified: and then didſt thou come into the world for me, when by iuſtification thou didſt apply to mee the myſtery of thy comming.

21

The benefite of creation is great, wherby we were brought from nothing, to this being wherein we are; but the benefite

22

fite of iuſtification is farre greater; whereby wee are brought from guiltineſſe, to grace. That maketh vs men; this, Saints; by that, we are the ſons of ADAM; by this, the ſonnes of God.

23 But all the beauty & glory of worldly creatures is moſt baſe and obſcure, in regard of the beautie of a iuſtified ſoule. For, how great the difference is betweene heauen and earth, betweene the Spirit and the body, betweene eternity and time: ſo great is the difference between the life of grace, and the life of nature: betweene the inward and outward riches: betweene ſpirituall and naturall ſtrength: betweene the beauty of the body, and the beauty of the ſoule, whereof God himſelfe is oftentimes inamored. Yea, it is more 24 to iuſtifie a ſinner, then to make a world: for this is a worke of power, that alſo of mercy: this is a good included within ſome

limits, but that is infinite, in as much as it is ordinated vnto infinite glory. To which benefite of eternall glory, it seemeth also to be nothing inferiour: for it is no lesse to make a sinner iust, then a iust man happie: because there is a greater distance and extremitie betweene sinne and righteousnesse, then betweene righteousnesse and glory. To conclude, without iustification, all thy other benefites had beene heauy burthens vnto me; all thy blessings would very much haue encreased my curse: because I should either by negligence not haue vsed them, or by malice haue turned them to thy dishonour.

And yet did not thy loue in this sort leaue mee; but although I haue often deserued, that thou shouldest forsake me, and punish my sinnes, by suffering mee to commit sinne, without any bridle of feare, conscience,

conſcience, or ſhame; yet diddeſt thou ſhut thine eyes to my infirmities, and not onely preſerue mee, in that ſtate both of nature and grace, wherein thou hadſt ſet mee; but continually ſo follow me with thy fauours, as though thou haddeſt regarded mee alone, and neglected all thy other creatures. 26

When I erred, thou diddeſt reduce me; when I was ignorant, thou diddeſt inſtruct mee; when I was negligent, thou diddeſt correct mee; when I ſtumbled, thou diddeſt ſtay me; when I fell, thou diddeſt raiſe me; when I ſtood, thou diddeſt ſtrengthen mee: when the diuel ſought to ſift me, thou didſt either bind or limit his power, that he ſhuld not ouercome me. Thou diddeſt enchant that olde Serpent, thou diddeſt locke vp the iawes of that roaring Lyon, that hee could not hurt mee: thou diddeſt *pray for me* 27

(as thou diddeſt for *Peter*) *that*
Luke 22. *my faith ſhould not faile.*

By thee I was raiſed out of the mire of ſinne, by thee retained from *ſinking* againe into the ſame *ſinke* of ſinne. When occaſions of euill were preſented vnto mee; when my owne inclination did edge me on; thou, knowing my weakneſſe, diddeſt eyther remooue them, or (which is more) ſtrengthen me. I might many times haue ſaid with the Prophet; *They thruſt*
Pſal. 118. *ſore at me, I had almoſt fallen, but the Lord vpheld me.*

28 In my affaires thou diddeſt direct me; in my troubles thou diddeſt helpe me; in my dangers thou diddeſt deliuer mee. Waking, thou diddeſt enlighten mee; ſleeping, thou diddeſt watch me; ſinning, thou dideſt ſuffer mee; and praying, thou diddeſt heare mee. Thou

29 haſt beſtowed vpon mee diuers particular benefites, both of

of grace, and of nature, and of worldly meanes: which are vnto me, not onely ſignes, but aſſurances, of the ſpecial loue and prouidence which thou beareſt towards mee. So many good purpoſes as I haue followed, ſo many euill ſuggeſtions as I haue reſiſted, ſo many corrupt inclinations as I haue bridled, ſo many benefites haue I receiued of thee. If at any time I haue had, either minde or meanes to performe ſome good office; If I haue abandoned my owne will; if I haue offered obedience, praiſe or prayer vnto thee; it was thy benefite: for no man is able, not onely to honour, but to name IESVS, without the ſpeciall giſt of the holy Spirit. Thou haſt diſappoynted the daungerous deuiſes of my enemies, againſt my bodie: Thou haſt eyther ſtopped or fruſtrated, the ſubtle ſnares of the Diuell, againſt

my ſoule; many, manifeſt; infinite, to mee ſecret and vnknowne. Thou haſt receiued mee to mercy for my offences paſt; thou haſt giuen mee thy grace, and promiſed mee thy glory: thou haſt anoynted mee with thy holy Spirit, and thou haſt ſealed mee with thy bloud vnto eternall life.

31 Theſe, and many other benefites haue I receiued, ſome in hand, and ſome in hope: although, through my owne ſinfull demeanour, I haue almoſt, both let goe my hold, and loſt my hope. For I haue not ſufficiently endeauoured, ſince my calling vnto thee, to further in thy ſeruice: but firſt, like an old knotty tree, did ſtand at one ſtay; and then turned backe:

32 forſomuch as the not-going forward in thy waies, doth neceſſarily inferre a turning back. But what? if, by my owne fault, I haue almoſt loſt thoſe graces,

ſhall

ſhall I therefore be vnthankfull to him, by whoſe fauour once I had them? Shall I be like vnto Swine vnder a Maſt tree, who doe nothing elſe but feede and foile, and neuer caſt vp their eies to him, who beateth down the Acornes to them?

Lord, I can yeeld no reaſon wherefore I had them, but that thou wert mercifull: neither can I ſay any thing, now I haue ſo neere loſt them, but that thou art iuſt. And therefore I thanke thee, becauſe thou diddeſt, eyther make or eſteeme mee worthy to receiue them: I am ſorry, becauſe I haue beene no more carefull to keepe them: and I beſeech thee, that thou wouldeſt againe, in ſuch meaſure as thou thinkeſt meete, mercifully reſtore them. For, I aſſure my ſelfe, that thy goodneſſe is as willing to reſtore, as it was to giue: and that my weakneſſe is able to recouer, as it was to receiue. Ther-

34 Therefore, O Lord Ieſus! by thy precious teares, by thy bleſſed bloud, which thou didſt ſhed for my redemption, by the aboundance of thy mercies, I moſt humbly beſeech thee; ſaue thy ſeruant, ſaue one of thy members, though poore and feeble, ſaue, I ſay, a part of thy ſelfe. Be as great in pardoning thoſe that are ſubmitted vnto thee, as in puniſhing thoſe that are rebellious. Poure into my ſoule the ſweet ſtreames of thy grace: *conforme* my life, *confirme* my faith, ſettle mee in a *right* and *vpright* courſe, and continue me in the ſame euen vnto the end.

35 The world (O Lord) is wrapped in darkeneſſe, whereby it is made ſubiect, both to the policies and to the power of our moſt mortall enemie: who being the Prince of darkneſſe, is thereby become alſo the Prince of the world. But, by thy light, his

his malice is diſcouered: by thy wiſedome, his deceits are auoided: and by thy ayde, his power is repelled. Hee hath many and very great things (I confeſſe) to lay vnto my charge: but for thy Name ſake (O Lord) rebuke him, and deliuer mee.

Draw my deſires aboue the pitch of his darkneſſe; raiſe my ſoule out of this miry lake of miſerie, which affordeth nothing that is free, either from danger or diſcontentment: that this filthy lumpe of fleſh onely may abide on earth, but my thoughts may continually attend vpon thee.

§. 14.

§. 14.

Another Thankesgiuing ioyned with Prayer.

1. *A Confession of our insufficiency to prayse God.*

2. *A Praier for ability to praise him.*

3. *The vse that we should make of the benefits of God.*

4 *All Creatures are made for the vse and seruice of man.*

5. *All Creatures, all benefits to all creatures, are benefits vnto man.*

6. *The Angels are appointed to attend vpon man.*

7. *With what diligence and delight they execute their charge.*

8. *God hath giuen himselfe vnto vs.*

9. *How God descended from heauen.*

10. *A*

10. *A property of perfect loue.*

11. *What maketh any benefite of God inestimable.*

12. *In what regard no benefit is comparable to the benefite of our redemption.*

13. *By the benefite of our redemption, all creatures in the world are renued.*

14. *The benefit of our redemption hath reached both to heauen and hell.*

15. *Christ hath blessed all creatures, and is againe blessed of them.*

16. *A confession of our weaknesse, with a Prayer for strength to behold the mystery of our redemption.*

17. *How wee doe best vnderstand Gods mysteries.*

18. *How we are to pay our debts vnto God.*

19. *What the Sonne of God was made, and what he hath made vs.*

20. *The confidence wee may haue, in that the Sonne of God is our Brother.*

21. *Our*

21. *Our confidence of the goodneſſe and power of Chriſt.*

22. *Our confidence from the loue and mercies of Chriſt.*

23. *Our confidence from the ſufferings of Chriſt.*

24. *Our ſinnes ſtand in no degree of compariſon, with the multitude of the mercies of Chriſt.*

25. *How auaileable the death of Chriſt is.*

26. *Whereby the malice of man, and goodneſſe of God doth moſt appeare.*

27. *Our aſſurance from our vnion with Chriſt.*

O Sweet IESVS! the way of health, the gate of life, the Palace of piety, of ioy, of ſafety; thy deſerts can bee but abaſed by words; and I do too much *depreſſe* thy benefites, whileſt I labor to *expreſſe* them. For, they haue not onely filled, but

but ouerflowed the frame of the world; and I am ſo farre, not onely from recompencing, but from repeating them, that I am nothing neere able to apprehend them. For, he doth iniury thy infinite goodnes, who thinketh his thoughts able to apprehend it. What then ſhall I doe, wretched weakeling? ſhall I ſpeake? or ſhall I be ſilent? I muſt not be ſilent, and I cannot ſpeake. I muſt not *ſuppreſſe* ſuch exceeding mercies, and I cannot *expreſſe* ſuch exceeding myſteries: it is ingratitude to doe the one, and it is raſhneſſe and preſumption to attempt the other. But, ô thou who vnſealeſt the ſilence of the dumbe! open my vnderſtanding, vnty my tongue; graunt that I may in ſome meaſure (by meanes of thy vvonderfull workes) perceiue thy goodnes, and giue my voice a power to praiſe thee for the ſame: That my

my dull ſoule may thereby bee ſtirred vp, firſt, to loue thee; ſecondly, to ſerue thee; and on the contrary, both to loath, and to lament, and to leaue my ſinnes. For, as thou didſt look vpon thy works, and take delight in them, in that thou ſaweſt that they were good: ſo it pleaſeth thee right well, that we ſhould likewiſe looke vpon them, and praiſe thy wiſedome, goodneſſe and power, which are conſpicuous in them.

By thee (O Lod) the exile is reduced, the captiue is redeemed, the ſinner is iuſtified, the ſicke are healed, the dead are rayſed, and the damned are ſaued. By thy goodneſſe wee are created, by thy power wee are preſerued, by thy mercy we are ſaued. Thou didded create vs without any neede, thou doeſt gouerne vs without any labour, thou maieſt deſtroy vs without any loſſe. Thou haſt giuen all

things

things in the world for our vſe, either neceſſary or conuenient; as ſome, for prouiſion to ſuſtain vs; ſome, for furniture and ornaments of this ſpacious habitation, wherein thou haſt placed vs; inſomuch, as thou haſt appointed man to be the end of all creatures vnder heauen; and it is thy pleaſure that none of them ſhould be exempted from his ſeruice. 4

Whatſoeuer goeth vpon the earth, ſwimmeth in the water, flyeth in the ayre: the ſunne, the moone, and all the bright bodies of heauen, thou haſt appointed for the vſe and ſeruice of man.

Hereupon it followeth; firſt, that ſo many creatures as are in the world, ſo many are thy benefits in this kinde vnto vs: then, that all the benefits which thou haſt beſtowed vpon theſe creatures; whether in preſeruing them, or in furniſhing them 5

them with their perfections, are also benefits vnto vs: because they receiue these giftes, but we enioy them; they haue the possession onely, but we haue both the property and the vse. And therefore, as all the cost which is done vnto a garment, is no honour to the garment, but to him who weareth it: euen so the benefites which are done to all creatures (because they are thereby both enabled & maintained to do vs seruice) are benefits to vs, and not vnto them.

16 For that is not fauoured, which is not fauoured for it selfe; but that, for whose vse it receiueth fauour.

O louing Lord! into what an endlesse Ocean am I launched? all creatures, all benefits to all creatures vnder heauen, are benefites to vs. This is indeed a whole world of benefits; and so many testimonies, both of thy fauour and care: so many

many voices to teach, ſo many cords to draw vs, both to know thee, and to loue thee, and to remaine thankfull and dutifull towards thee. And yet diddeſt thou not think all this enough, but thou haſt alſo appointed thine Angels; to attend vpon vs, to ſtand about vs, to watch ouer vs, to bee meſſengers for our ſeruice, betweene thee and vs. 6

It is a great ſafety, a great dignity to haue theſe noble ſpirits attending, both to guard and to guide vs. And if we ſaw, with what diligence, with what delight they execute their charge; how ioyfully they ioine vnto vs, both in applauding and aſſiſting our good endeauours; how ſorrowfull they are, when we run a contrary courſe; either in remaining idle, or in doing euill; we would account this an exceeding benefit. And yet diddeſt thou not think that enough: 7 8

enough: but thou, the Lord of Maiesty, who by thy vertue and wisdome sustaineſt all things, haſt also giuen thy selfe vnto vs. Thou didſt descend (led by thy loue, followed by the multitude of thy mercies) from the tower of thy state and strength, into the darke dungeon of this world: not by changing place, but by manifesting thy selfe to our eyes, by thy holy humanitie. It did not satisfie thy
9 loue, that thou wert our Lord, our Creatour, and our Protectour: but thou wouldeſt also make thy selfe our Sauiour, our Teacher, our Guide, our fellow, our Brother, our very
10 substance. Thou wouldeſt knit thy selfe (which is a property of perfect loue) into one with vs; to participate our miseries, to take away our infirmities, to blot out our sinnes vvith thy bloud, and to restore vs to the innocency and immortalitie

tie which we had loſt. All thy other benefits are ineſtimable, in regarde both of the greatneſſe of the giuer, and of the vnworthy baſeneſſe of the receiuers; the concurrence of which two make any fauour (euen a faire countenance or ſpeech) eſteemed great. But in regard of the gift it ſelfe, none of all thy benefits are comparable to this. IOB did eſteeme it a wonderfull worke, that GOD would vouchſafe to affect, to look, to thinke vpon man: what is it then that hee was made man? and gaue himſelfe vnto death for man? 11 12 *Iob.* 7.

And, not onely mankinde haſt thou exceedingly both honoured and enriched with this ineſtimable benefite; but the heauens, the ſtarres, the earth, the ayre, the ſeas, the flouds, the day, the night, and whatſoeuer elſe thou haſt ordayned, eyther for the neceſſity or delight 13

light of man, are thereby renued, and restored to the end for which they were created. For, al things were made for the seruice of man, & man for the seruice of God. But once they serued those who serued Idoles: and then they were without any dignitie, then in a very kind of death; being diuerted from the right vse of their creation. But now they are exalted, now reuiued; now they reioyce to serue those, who serue and worship thee, O Lord.

14 But why doe I confine this benefite within the compasse of the world? it hath pierced down into hell: it hath also surmounted aboue the heauens. Thou hast subdued hereby the kingdome of Sathan: thou hast broken the chaines of darknes and death: thou hast looſed the cruell captiuity of hell. Hereby also, the Angels expect to haue the breach repaired, which was made

made amongst them, by reuolt of those that fell.

O singular grace! ô admirable goodnesse! whereby, mankind is saued, the elements are renued, hell is vanquished, and heauen is repaired. If the Queen of *Saba* was astonished at the workes and wisedome of SALOMON: how much more should we be astonished, at this thy wisedome, at these thy workes; as well of nature, as of grace and glory? 3. *Reg.* 10

O beautifull, ô bountifull IESV! thou hast blessed al creatures, and all creatures againe doe blesse and prayse thee. By thy holinesse they are blessed, by thy happinesse they reioyce, by thy fulnesse they flourish. 15

O holy! ô happy! ô high Iesu! how is my dul sight dazeled with thy exceeding brightnesse? My affections labour to attaine vnto thee; but whither (I pray thee) doest thou flye 16

the purſuite of my vnderſtanding? How exceedeſt thou the compaſſe of my conceit? Tarry, O Lord, tarry a while for my feeble feete, which ſtraine to follow thee: hide not thy ſelfe from my dim eyes, which ſeeke to ſee thee: haue pittie vpon my weake ſoule, which wearily panteth after the ſauor of thy ſaluation. Reach forth thine heauenly hand; leade me, Lord, lighten me, Lord; let me put the finger of my faith into thy wounds; let me looke a little how thou haſt loued me.

Oh wonder of wiſedome! ô miracle of mercy! God made all things, and God was made man: God made all things of nothing, and without man all things had turned to nothing: God made all things of himſelfe, but God would not reſtore all things without man. He was begotten of God, by whom all things were made; he

was

was borne of a woman, by whō all things were renued: he was begotten of GOD, without whom there was nothing; hee was born of a woman, without whom nothing was well.

O Christ! perfect God, and perfect man; ô sweet safety! ô secure ioy! how wonderfull, how worthy a matter, how weighty is it which I doe behold? I am much delighted to see it, and yet I scarse dare vtter it. Let my senses be silent for a time; let the tumultuous cogitations of my mind be quiet, and cast downe their eyes from those dazling beames, which the sharpest sighted Eagle is vnable to endure. The weakenes of our vnderstanding doth best knowe Gods mysteries, when with ioy and thankfulnesse it doth admire them: neither can reason shew her selfe more reasonable, then to leaue reasoning in matters aboue her reach. 17

What was hee made? And what hath he made vs?

Shall I ſpeake with ioy? or with modeſty hold my peace? and adore this myſterie with a holy ſilence? But, that which my heart doth beleeue vvith loue, ſhall not my mouth confeſſe with praiſe? I will ſpeake therefore, not with an high, but with an humble ſpirit; not to glory in my ſelfe, but to glo-
18 rifie God. And that ineſtimable debt, which otherwiſe I cannot, I will pay with continuall acknowledgement of the ſame. In the meane time, O Lord! let the glorious companies of Angels and Saints, proſtrate themſelues before thee; and yeeld praiſes vnto thee, for this thine vnſpeakable goodneſſe and loue towards vs.

19 The Sonne of God was made man, to make men the ſonnes of God.

If then hee hath made vs the

the ſonnes of his father, he hath thereby made himſelfe our brother. Therefore our Interceſſor is our brother, our Iudge is our brother, our Sauiour is our brother, our God is our brother. With what aſſurance then may we hope? What feare ſhall enforce vs, either to deſpaire, or diſtruſt; Seeing our ſaluation dependeth vpon the will of our moſt louing brother? With what ſecurity may we flye vnto him? With what boldneſſe may we embrace him? With what confidence may wee entreate him? Our louing brother will giue vnto vs the good, which wee doe deſire; and forgiue vs the euill, which we do deſerue: he will aske for vs, hee wil obtaine for vs, whatſoeuer is expedient. The Sonne will entreate the father for his children, and the father will heare the ſonne for his brethren.

Let the Diuell then doe his

worſt to diſmay mee; let my fooliſh feare murmure as much as it will; let them both vrge their abiect obiections & ſay; Who art thou? How great are thy ſins? And where (in Gods name) are thy demerites? I will not ſhrinke aſide, as ADAM did, for any feare, either of danger or of diſgrace, but will ſtep forth, and anſwere with aſſurance: I know what I am my ſelfe; and I know what hee is
21 vnto whom I truſt. Although I be euill, yet he that loueth me is good; and ſo good, that hee reiecteth not ſinners, but calleth them vnto him, receiueth them, and feaſteth with them.

Hee hath ſought thoſe that were loſt, hee hath found thoſe whom he did ſeeke, and he will keepe thoſe whom hee hath found. He hath giuen mee his gracious word, who is both in promiſe true, & mighty in performance; he will doe what he can

can for my safety, and can doe whatsoeuer he will.

When I call to my consideration the inestimable, both bent of his loue, and treasure of his mercy; then may I plainly both see and say as the seruant of the Prophet did, when his eyes were op'ned: *They are more that stand for vs* (both in number and valor) *then they who are against vs.* 22 2. *Reg.* 6. 14.

The multitude of my sinnes shall neuer choake his loue: I can want no merits, so long as he doth want no mercies. If his loue be great, my sinnes are but small: and if great be his mercies, great likewise shall be my merits. Hee hath as freely and fully imparted vnto mee his righteousnesse, as if I had effected it in mine owne person.

He hath registred me on his back, he hath engrauen mee in his hands, he hath sealed me on his side: the whips, the nayles, 23

the ſpeare, haue ſurely ſigned his loue vnto mee. They *proclaime* his mercy to bee *claimed* of all men: they cry comfortably vnto mee, that I neede not feare.

Hee hath diſplayed his bleſſed body abroad vppon the croſſe: his feete nayled to expect me, his armes ſpred to embrace mee, his head bowed down to kiſſe me, his heart laid open to loue me, his bloud guſhing forth to waſh me. Into thoſe armes of my Sauiour will I runne, betweene theſe armes will I ſettle my reſt, betweene theſe armes will I ſecurely reioice.

Let them goe whither they will, who doe buſily beate after the deceiueable delights, or aſſurances of this world: I will ſay with S. PETER; *It is good to bee here*: I will taſte of the fruit of this tree of life, and my eyes ſhall be opened; I wil

ſprinkle

ſprinkle my hart with the bloud of this Lambe, and the deſtroier ſhall haue no power to hurt; *I haue found him whom my ſoule loueth, I will ſurely hold him, and not let him goe.* Cant. 3. 4

My ſinnes greater then can bee forgiuen! Thou lyeſt, *Cain*: a little chaffe caſt into a great flame, is much leſſe, then are al the ſins of the world, in reſpect of the ſacred fire of my Sauiours loue. One ſparke of fire is not ſo eaſily quenched in the Sea, as our ſinnes are ſwallowed vp in the Ocean of his mercie. Yea, our ſinnes can ſtand in no degree of compariſon, vvith the multitude of his mercie: but, ſo farre as God is greater then man, ſo much doth the goodneſſe of the one, exceed the euill of the other. As the nature of God is infinite and vnmeaſurable, ſo cannot his loue be limited, ſo is there no meaſure of his mercy; as the nature, ſo the goodnes of

God, is knowne onely to himselfe.

25 But, I doe dayly and hourely sinne; but, the death of Christ is no lesse auaileable, then if he were daily and hourely offered for sinne. But, I doe daily sin, notwithstanding GOD daily heapeth his benefites and gra-
26 ces vpon me: but, as (indeede) the malice of man in no other thing is more manifested, then in this manner, both of continuing and multiplying offences; so the goodnesse of God doth no way more plainly appeare, then by this kinde, both of forbearing, and of forgiuing. Hee powreth continuall blessings vpon those, who continually procure his curse; he ceaseth not to *remit* our sinnes, though wee cease not to *commit* them; hee is not weary to beare with our faults, euen till they make vs weary to beare them. He hath made forgiue-

nesse

neſſe of ſinnes to bee an Article of faith, and I am no Chriſtian, if I do not beleeue it.

He hath taken our very ſubſtance vpon him; he hath exalted it aboue the heauens, hee hath ſeated it in the kingdome and glory of his Father. In him I haue a portion of fleſh and bloud, in him a part of my ſelfe is already glorified. And as I doe nothing doubt of this his communion with me in nature, ſo will I not diſtruſt, of my participation both here of his grace, and hereafter of his glory. For, although I am ſinfull; yet is not he ſo vnnaturall, that either he can forget, or wil forſake his owne members. 27

He that deſpaireth his owne ſafety, he denieth Chriſts mercy: and conſequently he denieth his loue, hee denieth his truth, hee denyeth his power: the loue of his paſſion, the truth of his promiſe, and the power of

of his aſcenſion. Therfore, the more willing hee was to ſuffer, and the more able he is to ſaue, the leſſe cauſe haue I to feare; for when all things ſhall faile, hee will moſt conſtantly keepe his faith,

§. 15.

Another Thankeſgining and Prayer.

1. *God hath not left man in his damnable ſtate, as he did the diuels.*

2. *Wherefore God vnited man vnto him, rather then the Angels.*

3. *Wherefore God would not by meaner meanes repaire our innocencie.*

4. *Of the vnion betweene God and man.*

5. *God hath reſerued our perfection*

fection for times to ensue.

6. A confession of our disability to prayse God.

7. When we prayse God most.

8. A Prayer for ability to prayse God.

9. What we are able to giue vnto God for all his benefits.

10. A Thankesgiuing.

11. Hee loueth God too little, who loueth any thing beside him.

12. A desire of the soule to loue God.

13. A Prayer for the same.

14. Vpon what confidence wee may craue this loue.

15. The goodnesse of God is a motiue for vs to loue him.

16. Wee are prouoked to loue God because of his beauty.

17. The loue of God prouoketh vs to loue him.

18. The meere coniunction betweene God and vs, is an enforcement for vs to loue him.

19. Our dependancy vpon God, doth call vpon vs to loue him.

20. Our

20. *Our likeneſſe to God is a great cauſe of liking and of loue.*

21. *A deſire of the ſoule for increaſe of loue.*

22. *A complaint for the want of loue.*

23. *A Prayer for ſupply of that want.*

24. *How we ſhould loue God.*

25. *What is the true loue of our ſelues.*

26. *Our ſoules cannot truely appeare in the preſence of God, and not be enflamed with his loue.*

O Wõderful Myſtery! ô exceeding mercy! euer to be admired, euer to be embraced. We might iuſtly haue bin left in our damnable eſtate, as were the diuels; but it pleaſed God to beſtow greateſt benifits, when we did moſt prouoke him to wrath.

I

He

He might haue vnited the Angels vnto him, more noble creatures, and more neere vnto him, as well by grace as by nature, then ſinnefull men: but he hath deſcended into the land of *Philiſtim*, he hath eſpouſed, he hath adopted vncircumciſed ſinners; euen becauſe hee was gracious and merciſull, euen becauſe hee would.

He might by meaner meanes haue repaired our innocency, but he vouchſafed to come vnto vs in perſon; not in maieſtie, but in humility and miſery; to make our redemption the more aboundant, and to declare more cleerely, both what loue hee beareth towards vs, and what intereſt vvee may expect in him. He held it not enough to reconcile friendſhip betweene God and man, to free man from his fault, and to reſtore him to the fauor of God: but he vouchſafed to be one with man; not in loue

3

4

loue onely, not onely in grace, but alſo in perſon. No two things can be ſaid more contrary, then God and man; as well by nature, as by reaſon of ſinne. Yet hath hee ioyned the Deity and humanity with ſo ſtrong and durable a knot, that in all things created, there is not found a greater vnion: Inſomuch, as whatſoeuer God hath done, that is man ſaid to haue done; whatſoeuer man hath ſuffered, that is God alſo ſaid to haue ſuffered. In death, the ſoule was ſeparated from the body; but the deity could not bee ſeparated either from ſoule or body. For, that was a natural vnion, this is the vnion of the diuine perſon; which is ſo firmly faſtened by loue, that it is impoſſible to bee diſſolued. Wee were worſe then nothing; but by this vnion with our nature, by the price wherewith we are redeemed, we are made of grea-

ter

ter value thẽ the Angels in heauen: we were not worthy to be ſeruants; and loe, we are made the Sons of God, yea, the heires of God, and fellow heires with Ieſus Chriſt.

To other creatures hee hath giuen their accompliſhment at once, and furniſhed them preſently with all things expedient: to vs hee hath giuen more things for the preſent, then vnto them all, but our perfection hee hath reſerued for times to enſue. For the end of our creation is, to be partakers of his diuine felicity, & to raigne with him in his immortall glory. Many benefits he beſtoweth vpon vs, in this world; but this he reſerueth for the world to come: Not to keepe vs poore, but to make vs humble; and that we ſhould not onely loue him for thoſe things which we haue receiued, but depend vpon him for thoſe which we expect.

5

O deepe ſleepe of my ſenſes, if they bee not awaked by ſo great benefits! O cruell hardneſſe of my heart! O curſed wilfulneſſe of my ſoule! if ſuch ſweetneſſe cannot ſoften it, if ſuch loue do not allure it! Who will not truſt in thee? who will not place al his ioy and pleaſure in thee? who wil not forget himſelfe, to thinke vpon thee? forſake himſelfe, to follow thee? Who, O Lord, but muſt bee amazed at theſe thy bowels of mercy? Who, but may be both delighted and ſatisfied with this aboundance of thy loue? Which, when I call to my conſideration, not as I ought, but as I am able; the burthen of my fleſh doth not ſo preſſe me, the weight of my mortality and miſeries are not ſo grieuous vnto me, as they were wont.

6 Gracious Lord! what ſhall I giue? What thankes, what praiſe ſhall I render to thee for this

his adoption ? vvhere ſhall
get good words to ſet forth
his thy good will? Surely, if
he Offices and Seruices of all
he Sons of ADAM were mine,
et were they nothing to re-
ompence this benefite: if I had
he tongue and knowledge of
Angels, yet could I neither
hanke thee, nor thinke of thee
s it is meete. For thy *exceeding*
oue, *proceeding* from thy meere
goodneſſe, reacheth beyond all
ounds, both of vtterance and
nderſtanding: thy praiſe, O 7
Lord, is incomprehenſible; and
hen wee doe moſt praiſe thee,
when we know thee to be thine
wne praiſe, and acknowledge
our ſelues vnable to praiſe thee.
But, O ſweet Sauiour! whom 8
none ſeeketh but the admoni-
ſhed, none findeth, but the gui-
ded; I beſeech thee, by thine in-
eſtimable goodneſſe, let mee
not be vnthankefully ſilent for
theſe thy benefits. Teach mee,
thy

thy humble ſeruant, ſecretly in my heart: O my God! O merciful God! euen by thy great mercies, I beſeech thee, teach my heart with what reuerence it ſhould thinke of thee; inſtruct my ſoule, with what delight it ſhould loue thee: giue my tong ſome power, to powre forth praiſes vnto thee. *Correct* my errours, *Erect* my weaknes, *Direct* my deſires: adde this one benefite vnto all the reſt, that I may yeeld my ſelfe vnto thee, and remaine thankefull and obedient for thy incredible loue towards me. Finiſh the worke that thou haſt begun, and bring mee to the full meaſure of thy mercy.

I was dead and buried in ſinne, I ſhould haue rotted in deſtruction; but thou diddeſt raiſe me (as it were another *Lazarus*) thou diddeſt reuiue me; by thy loue I liue: and therfore I offer my ſelfe wholy vnto thee,

thee, moſt earneſtly intreating thy gracious acceptance, that wee may loue and liue together.

For I am able to giue thee nothing for thy benefits, but euen my ſelfe ; for whom thou haſt both done and ſuffered exceeding much ; and that is alſo already thine owne. But I am ſo ſoiled with ſinne, ſo rooted in the rottenneſſe of my owne corruption ; that it is a high point of fauour, if in mercy thou wilt accept that, which in right is thine. 9

O Lord Ieſus ! I bowe the necke of my ſoule vnder the feete of thy maieſty, and in the loweſt degree of reuerence, doe giue thee moſt humble & heartie thankes for theſe thy benefites . I yeeld thee praiſes (O Lord) althogh baſe and bare, & farre vnanſwerable to thy deſerts. Yet ſomething my weakneſſe is bound to performe ; namely, 10

namely, to settle my minde to behold and loue thee, and to praise thee with words so well as I can.

11 O amiable, ô admirable Iesu! let mee loue thee alwaies, because thou diddest loue mee first: let me loue thee onely, for hee loueth thee too little, that loueth any thing besides thee, except it be for thy sake: always and onely let me loue thee, because by thee onely I shall alwaies liue.

12 Oh that my heart did so languish with thy loue, that it might melt the moysture of my bodie into teares! oh that the bowels of my soule were so enflamed with thy loue, that it might consume in me all drossie desires, and dry vp the delights of this wretched world! Oh that I were sicke for the loue of him, who dyed for the loue of mee!

Lord, although I am not worthy

worthy in such sort to loue thee, yet art thou worthy much more to be loued. Therefore (O louing Iesu) doe not so deny mee that, whereof I acknowledge my selfe vnworthy; that thy selfe be depriued of that, whereof thou art so worthy, as, if we doe it not, we charge our selues with vnthankfull wrong. Grant (ô Lord) grant I beseech thee, not for my deserts, but for thy mercies sake, grant to my sinfull soule that it may loue thee; not according to that which it hath done, but according to that which thou hast deserued. Graunt (I say) that I may bee worthy to giue that, which thou art worthy to receiue: so shall I be worthy of that, whereof now I am vnworthy. 13

Vile creature that I am, where is my humility? that I dare demand that exceeding excellent gift of thy loue? Alas, poore wretch! what shall I doe? thou hast 14

haſt created mee, that I ſhould loue thee; thou diddeſt die, that I ſhould loue thee; thou haſt commaunded me to loue thee; thou haſt threatned mee, if I doe not loue thee; thou haſt giuen me Sacraments and other meanes to enflame me with thy loue. In regard of my ſelfe, it is much, I grant, that I do deſire; being altogether vnworthy to ſpeak vnto thee; Howbeit, thou art ſo bountifull and magnificent a Lord, and beareſt ſuch a fauour towards vs; that he doth thee iniury, and prouoketh thee to anger, who asketh onely ſmall things of thee. It becommeth thy greatneſſe, and thy goodneſſe bindeth thee to beſtow noble gifts. Vpon confidence therfore both of thy liberality and of thy loue, I will ſpeake againe vnto my Lord, although I bee but duſt and aſhes: I will ſpeake againe vnto him, who hath not onely licen-

censed, but prouoked, yea, commāded vs that we should aske.

O Lord our God! ô gracious! ô almighty God! is it not better that thou shouldest freely giue mee that, which I haue not deserued, then that I should vnthankfully not yeeld to thee, that which is thy due? The one whereof would bee a property of thy mercy, the other an effect of my iniustice. Giue therefore vnto mee thy grace, that I may returne vnto thee thy due; bestow vpon mē thy mercies, that I may commit against thee no iniustice; doe vnto me aboue my right, that thy selfe receiue not from me any wrong: be liberall vnto me, that I may not seeme iniurious to thee. Giue (ô Lord) giue vnto my soule abundance of thy loue, which I doe iustly desire; that I may not be vnthankefull vnto thee, which thou maiest iustly punish.

Wee haue many motiues, ô

15 gracious God! to induce vs to loue thee; as first thy goodnes, which is equall to thy being, and that is infinite. Which so long as we trauaile in this vaile of teares, wee are vnable to behold in it selfe, but in the glasse of thy creatures; and by the variety of benefites which thou heapest vpon vs: in whome also the same goodnesse hath created a will, naturally inclined to loue that which is good. For betweene the will of man and goodnesse, there is so strict a marriage, that it cannot cast the armes of affection about any other thing. And if at any time it committeth adultery, by embracing that which is euill, it is then deceiued with some apparence of good.

16 Secondly, we are prouoked, because of thy beautie; which is the fountain that feedeth, the Sea that swalloweth all other perfections and beauties. And as

as the Sea not onely receiueth the waters of all ſtreames, but hath proper waters alſo in farre greater abundance: ſo not only the beauties and perfections of all creatures, whether viſible or inuiſible, are more cleare and conſpicuous in thee then in them; but thou haſt alſo an infinite beauty, peculiar to thy ſelfe, (in beholding whereof the angels are inſatiable) which thou haſt not communicated to any of thy Creatures. All other beauties are particular and finite; but thine, O Lord! is vniuerſall, and infinite; exceeding them in a farre higher degree, then the light of the Sunne exceedeth the light of all the Starres ioyned together.

Thirdly, wee are prouoked by thy loue to ſoue thee; which is cauſed by thy goodneſſe, and manifeſted by thy benefites. For goodnes is the fountaine, from 17

which loue doth flow; and it is a property of loue, both to desire, and to doe well, to the party that is loued. Lord, thou loueſt all thy creatures, to whatſoeuer likeneſſe they were made: how much more loueſt thou man, whom thou haſt formed after thine owne Image, and for thy ſelfe? and for whoſe vſe all other things were created?

18 Further, we are almoſt enforced to loue thee, by reaſō of the neere coniunction, which is betweene thee and vs: becauſe by grace thou haſt made thy ſelfe our Brother, our Father, and our Spouſe: and that with ſuch perfection, that the ſame degrees being knit by nature, are but a ſhadow and repreſentation thereof. Neither is this coniunction the leſſe, becauſe it is common with many; for thy vertues are infinite, and ſufficient for all: euen as the light

of

of the Sunne, although it shineth vnto all, yet doth euery man so much enioy it, as if it shined to him alone.

Againe, our dependency vpon thee, doth call vpon vs to loue thee. For wee doe all depend vpon thee; first, for our beginning, because of thee we haue our being: secondly, for our continuance, because we are preserued by thee: thirdly, for our end, because thou art our absolute perfection, our highest happinesse, our last end; which is alwaies loued without either rule or meane; because it is desired for it selfe, and not in regard of any other. Whatsoeuer we haue, wee receiued it from thee; what soeuer wee want, wee expect it from thee; vntill thou hast brought vs to the highest poynt of our perfection. 19

And because *likenesse* is a great cause of *liking*, and of loue, thou

20 haſt formed our ſoules after thine owne likeneſſe; as well in ſubſtance and manner of being, as in vnderſtanding, and manner of working. Thou art a Spirit, inuiſible and immortall; and ſo are they. Thou haſt vnderſtanding, memory, and will; and the ſame powers haſt thou imparted vnto them. Thou art moſt perfect goodneſſe, holineſſe, and vertue; and this Image diddeſt thou drawe in our ſoules, but by the malice of the diuell it is much defaced. Thou being a moſt pure and ſimple ſubſtance, art entire in the whole world, and entire in euery part thereof; our ſoule likewiſe is entire in the whole body, and entire in euery member thereof. Thou being one, workeſt all things in all Creatures; and our ſoule being one ſpirit, hath ſo many ſeuerall operations in our body, as it hath organs and members whereby

to

to worke: in regard of which variety of operations, it beareth a neerer reſemblance of thee, then doe the Angells. Thou art infinite in euery reſpect; our ſoules are in many; and namely, in capacity; becauſe nothing can ſatisfie it, but onely thou: in continuance alſo, becauſe it ſhall neuer determine: and laſtly, in wiſedome & vnderſtanding, wherewith it is neuer ſo fully furniſhed, but it hath power both to apprehend and inuent more; being neuer exhauſted of diuerſities of deuices, whereby it either imitateth or ſupplyeth nature.

Herevpon I doe feele in my heart, a weake warmneſſe of thy loue; but my prayer is, that the coales were throughly kindled with deſire, and blowne with delight into a full flame. O ſacred fire! how comfortably doeſt thou burne? O louely light! 21

how ſweetly doeſt thou ſhine? How deſirous are they more & more to burne, whom thou doſt enflame? How are they delighted whom thou doſt enlighten?

22 Alas! how late haue I loued thee? O beauty moſt exceedingly both ancient and freſh! how late haue I opened my eyes vnto thee? and yet, alas! how little doe I either loue or ſee thee? ô infinite goodneſſe! thou deſerueſt to bee anſwered with infinite loue; whatſoeuer is leſſe then this, is leſſe then thy due. Wherefore, I beſeech thee,

23 ô Lord, by thy precious woũds, from which guſhed out the ſtreames of our redemption; wound my ſinnefull ſoule with the pleaſant dart of thy loue, which is continually caſt from thy heauenly eyes. Strike Lord, ſtrike wᵗʰ the two edged ſword which proceedeth out of thy mouth, ſtrike deepe into my hard heart; pierce my ſenſeleſſe

senseleſſe ſoule, part all the inner parts of my ſpirit; that I may loue thee, if not ſo much as to thee is due, (for that can no man doe but thy ſelfe) yet fully ſo much as for me is poſſible: That by the violēce of this loue, all externall loues being quenched, I may cry out with a pleaſing cōplaint; *Stay me with flagons, and comfort me with Apples, for I languiſh with loue.* 24 *Cant.* 2. 5

O ſweet Chriſt! O good IESV! euen for thine interceſſion ſake, and for thy merits ſake, I beſeech thee, giue me thy holy, and pure, and chaſte loue; to deſire nothing but thee, onely for thy ſelf, without any reſpect of my particular profit: thy valiant loue; to *maintaine* all labour, to *ſuſtaine* any loſſe, that I may *attaine* in the end vnto thee: thy diligent loue, which is alwayes buſied in matters pertayning to thy ſeruice: thy incomparable loue, which

contemneth al things in regard of thee: thy pleasant loue, which findeth delight in nothing but in thee: thy violent loue, which may separate my soule from all other things, and vnite it onely vnto thee; vntill I shall passe from this place of exile, into that heauenly habitation, where beholding thy pure and perfect beauty, I shal neuer cease both to loue and laud thee.

What madnesse is it, not to desire? what malice, not to requite the loue of so potent and pitifull a Lord? how do I hate my selfe, if I loue not thee? For he loueth himselfe truely, who loueth thee: thee, for thy selfe; and himselfe for thee. This is thy holy, and pure, and chaste loue; which doth not vanish, which is not vaine. O my God! thou art altogether loue, thy nature is loue; thou art more glorious in loue, then the Sun

is

is in light : thou art an infinite fire of loue, from whom proceedeth the loue of all thy creatures ; euen as the light of all the ſtarres is taken from the light of the Sunne. How then can my ſoule ppeare in thy preſence, and not bee enlightned, not enflamed ? 26

O King of glory! ſuffer not, I pray thee, ſuffer not in me ſuch prodigious effects; that in the open light, I ſhould not ſee; that in the middeſt of the fire, I ſhould not burne. Lord, thou diddeſt loue vs, when we were thine enemies; and wilt thou deny vs now to loue thee againe ? Thou haſt commanded vs with our whole heart to loue thee; and wilt thou not grant vs ability to obey ? All thy benefits, all thy works do call vpon vs to loue thee : and ſhall we be ſo incenſible, that their voices cannot ſinke into our ſoules?

ſoules? ſhal not our ſtony harts yeeld one ſparke of fire, at all the blowes which continually they ſtrike? Lord, draw mee neere vnto thee, and then will my loue take great increaſe: euen as the neerer we ſtand vnto the fire, the more heat we receiue from it; and as the neerer that riuers approach to the ſea, the more ſwiftly do they maintaine their courſe.

Heare, O my God! heare, ô light of mine eyes! encreaſe my deſire, and grant my requeſt; ſtop not thine eares againſt me, becauſe of my ſins: deſpiſe not to bee loued of thy poore creature. Giue mee, I beſeech thee, that which thou haſt commanded me to doe; for I ſhall neuer be able to doe it, except thou giue me power. *Indue* my ſoule with thy loue, *ſubdue* my fleſh with thy feare; that I may alwayes thinke of thee iointly, both with trembling

and

and truſt. Settle the loue of thee in me, and the care of me in thee : let my prayer come vnto thee, and thy pitty come vnto mee : let the ioy of thy happineſſe remaine within me, and the compaſſion of my miſeries remaine with thee. Let my ſpirit loue thee, let my fleſh feare thee; let my whole ſubſtance in this world ioy wholly in thee, that it may enioy thee wholly in the world to come.

AMEN.

Aut vbiq́, aut nuſquam liber.

To the Reader.

GOod Christian Reader, If thou hast at anie time found, either comfort, or content in these Deuotions: If by reading of them, thou hast been either stirred to good, or stayed from euill: affoord at thy fitteſt ſeaſons, this ſhort Prayer for the Author of them.

A SHORT PRAYER *for the Authour.*

MOst merciful, most IVST, most powerfull, most vvise, most beautifull, most dreadful most incõprehensible Lord, fauourably regard the Author of this worke. Sanctifie his soule, and soften it with the diuine dewe of thy grace; that it may take both a ready, and deepe and liuely impression, of all those things which here are set downe. Let him not bee like

like vnto Cookes, who dreſſe much good meate for others, but neuer feede thereof themſelues: or like the workemen who built NOAHS Ark, wherin others were ſaued, but all they periſhed in the waters: or like a candle, vvhich burneth with a beautifull light, but goeth out with a filthy ſmell. Pardon his moſt grieuous tranſgreſsions; accept for ſatisfaction of them, the paſsion of thine onely Sonne: accept thoſe moſt precious drops of bloud which he ſhed: accept the entire Sacrifice of his bleſſed body, which he offered vnto thee in the moſt ardent flames of his loue. Grant him grace to know thee, and to know himſelfe; thee in thy maieſtie and mercy; himſelfe in his offences and miſery. Giue him vnfained repentance for all his ſinnes; with firme faith, conſtant hope, and ſincere charity. Giue him true humili-

ty,

THE SECOND PART *of* The SANCTVARY *of a troubled* SOVLE.

By

IO. HAYWARD.

PSAL. 19. 18.

The poore ſhall not alwaies bee forgotten, the patient abiding of the meek ſhall not periſh for euer.

LONDON,
Printed by GEORGE PVRSLOW
1616.

THE
SECOND
PART
OF
The SAMOTYANS
Grammatical SOVLE.

BY
Io. HAYWARD.

LONDON,
Printed by G. Purslow.

To the Reader.

1. THe ſtate of the Soule of man before his fall.

2. The ſtate of man after his fall.

3. The ſtate of the ſoule after regeneration.

4. The firſt cauſe wherefore the wil is inclinable to ſenſuality.

5. A ſecond cauſe of the ſame inclination.

6. Remedies againſt the naturall weakeneſſe or corruption of the powers of the ſoule.

7. Meditation and Prayer, inſeparable twinnes.

8. Of imitating or collecting out of other Authors.

Many

An at his first creation, had a reasonable soul, (the verie breth of God) infused into him: wherin original iustice (the image of god) was most liuely and louely by Gods hand engrauen. Hereby, all the powers of the soule were perfect and accomplished in their nature; being both able and expedite, for the orderly execution of their functions. The reason and vnderstanding were cleare; the will and affections ordinate; the sensuall faculties, not onely restrained *from euill, but* constrained *to bee seruiceable to good. So that reason had full power and dominion ouer the will, and the will did gouerne the sensual appetites; being the meane to holde them in obedience vnto reason.*

But when, by the fall of Adam, *originall iustice was lost; when the image of God was defaced in man; reason,*

reason, which is the life of the soule, was much enfeebled. The will was disordered and depraued; the sensuall powers did tumult, & breake loose from their obedience, and haue euer since run to their obiects with so violent a course, that commonly they drawe the will after them. Which also flattereth feeble reason (as EVE *entised* ADAM*) to taste of the forbidden fruite: euen to submit it selfe to the seruice of sensualitie: partly in contriuing meanes for accomplishing that which it doth affect; and partly in framing, either iustifications, or excuse, or concealement for the same. So that thē the first order of subiectiō & rule being* inuerted, *or rather* peruerted, subuerted, euerted *in the soule: the sensuall faculties had full dominion ouer the will; and the will did gouerne and guide reason; beeing the meane to hold it in obedience vnto sense.*

And although after our regeneration, reason, with the assi-

stance

ſtance of the will, firſt enabled, then directed & gouerned by grace, recouereth ſuch power ouer the ſenſuall faculties, that it may (in ſome degree) and often doth reduce them to the firſt order of their obedience: yet for the moſt part it happeneth, that it is, either weake, or vnwilling to execute this power: and that eſpecially for two cauſes.

4. The firſt is, for that the will, which is placed betweene reaſon and ſenſuality, and apt to bee applied to either, contracteth the firſt familiarity (which commonly is moſt firme) with ſenſualitie. And this is done, principally in our childiſh age, and partly alſo in the yeeres of our youth: in which time the will is guided by ſenſe, and is little or nothing commanded by reaſon. Whereupon it followeth, that the paſſions of ſenſuality, being by long cuſtome, ſtrong, familiar, and pleaſant to the will: and the firſt motions of reaſon, by reaſon of nouelty, weake, ſtrange and diſtaſtfull: it

giueth

giueth it ſelfe fully to the familiaritie of ſenſe, and is afterwards hardly recouered, to breake that amitie, and to knit into acquaintance with reaſon.

The ſecond cauſe is, for that the ſenſe giueth preſent payment of a certaine ſhadow, or ſhew of good; namely, of ſome ſenſuall commoditie or delight: but the reward of reaſon, the true eſſentiall good which reaſon promiſeth, and faith aſſureth, for a vertuous and religious carriage of our liues, is vpon a day: nothing in preſent but onely hope, and ſome ſmall earneſt of the promiſe. Now, although we know that there is no compariſon betweene theſe in value, yet this falſe ſhew in ſome ſort; bewitcheth the will, that it is content to entertaine and embrace the preſent appearance, and to deſiſt from purſuit of the true future good. And thus the will being depraued, and drawne downe to the loue of thoſe things which are pleaſing to the

ſenſe; reaſon is eyther ſo ſeduced thereby, that it is carried in the ſame courſe of ſenſuality; or elſe remaineth ſo deiected in power, that it is altogether vnable to reſtraine the will. Either the iudgement is ſo blinded, that it cannot diſcerne what it ought to doe; or the ſtrength ſo diſabled, that it cannot doe that which it doth diſcerne and iudge fit to be done.

6 *Now to correct this naturall eyther weakneſſe or corruption of the powers of the ſoule, and to retaine them in the order of obedience and commaund, which is not onely iuſt, but expedient for the ſoule; three exerciſes of Religion are, both proper, and alſo neceſſary: faſting, meditation, and prayer. Faſting, to breake the power of ſenſuality: meditation, to ſtir vp and ſtrengthen the forces of reaſon; prayer, to inuocate and implore grace, which only is able to rectifie the will, and to curbe and controle the ſenſuall appetites.*

The

The first of these, is properly an exercise of the body; the other two are exercises of the soule. Fasting may oftentimes bee separated from meditation and prayer; and is then onely to bee vsed when the body is thereby made more seruiceable to the soule. But meditation and praier are inseparable twins, like those of Hypocrates *: which did feede together, sleepe together, ioy together, weepe together, liue together, dye together: or like a paire of Turtles; wherof one being taken away, the other will first languish, and afterward die.* 7.

Prayer disposeth our soules to meditation; meditation supplieth matter to our prayer; both giue strength and life, the one to the other.

Meditation prepareth our soules, and maketh them fit to receiue God; prayer inuiteth that glorious guest, both doe entertaine him, and make him pleased to abide in them.

To the Reader.

Prayer is the ſpeech of the ſoule vnto God ; Meditation is the ſpeech of God to the ſoule : both make a familiar conference and conuerſing betweene God and the ſoule.

For this cauſe I haue endeuoured, in framing theſe deuotions (which are the beſt account that I can yeeld to the world of my Sabboth daies employments) ſo to entermixe Meditation and Praier, that they may ſeem as it were, twiſted into one thred. Alwaies to begin, & to end our Meditation with prayer : oftentimes in the middeſt of meditation to breake into prayer : ſometimes in the middeſt of prayer to pauſe vpon Meditation. Which courſe how comfortable it may bee to the conſciences and ſoules of other men, I do not certainly know ; I could but only make thereof coniecture by my ſelfe.

What hath beene my performance herein, I will neither extenuate nor extoll. There is nothing but

but the goodneſſe of God, which I will extoll; there is nothing, but my owne weakneſſe, which I will extenuate and excuſe. For other matters, let them extoll, who are priuie to their owne negligence, or wants; let them excuſe, who will make others priuy to the ſame. Onely, I will adde a fewe words for anſwere to thoſe, who make light eſtimation of theſe and the like labours: vpon conceit, that they are collected out of other Authors.

Firſt, the argument hauing been ſo long, ſo often, and yet neuer ſufficiently handled, and to the worth; it is impoſſible that much ſhould be ſayd therein, whereof much hath not been ſpoken by others: And yet the variety may bee exceeding great. Euen as the ſame matter of wood and of ſtone, is neither poliſhed nor faſhioned in all buildings alike. 8

Secondly, it is our niceneſſe, or rather negligence in this point, wherby many writings are like vn-

to the plant Ephemeron; *which ſpringeth, flouriſheth, and fadeth in one day. For in al faculties, their writings haue been of longeſt continuance, who haue made faireſt vſe of other Authors. For mine owne, either iudgement or opinion, as I doe nothing the more value the Spiders webbe, for that ſhe draweth it out of her owne bowels: ſo doe I not eſteeme the leſſe of the hony Combe, becauſe it is gathered out of many flowers.*

The

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How he was ſolde, betraied, and apprehended. §. 4.

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The

§. 1.

The Sinner examining the actions of his life, findeth himself enfolded in the snare of Gods wrath.

1. *HAbite of sin is dangerous to holde, and hard to leaue.*

2. *Pleasures of this life seeme to be farre greater then they are.*

3. *All the time of our liues either sinfull or vnfruitfull.*

4 *Our best actions are beautifull sinnes.*

5. *Whatsoeuer is vnprofitable, the same is damnable.*

6. *All the good that wee haue done, is inferiour to our bodily benefits.*

7. *Sinnes more vnsauoury vnto God, then any thing vnto man.*

8. No

8. *No place of auoidance from God.*

9. *Originall ſinne is all ſinnes in power.*

10. *Our offences againſt God.*

11. *Our offences againſt our neighbour.*

12. *Weakneſſes and offences in our ſelues.*

13. *A ſinner may bee ſayd not to liue.*

14. *Our facility in ſinning.*

15. *Our beſt actions examined.*

16. *Good inſtructions badly regarded.*

17. *Our deuotions ſhort and abrupt.*

18. *How ſoone we are weary of diuine exerciſes.*

19. *Our oſtentation, our coldneſſe, our errors, our defects in doing good.*

20. *Our curioſity in matters of Religion.*

21. *Not any one of our actions iuſtifiable before God.*

22. *Sin, the death of the ſoule,*

and

and the life and soule of death.

23. *Death is to be adioyned to our life.*

24. *Pleasures of this life most deceitfull enemies.*

25. *Contempt and abasement of our selues not onely to be endured, but desired.*

26. *Griefe for want of griefe.*

O My soule! ô weake! ô wretched soule! feeble to all goodnesse, able to any cuill: retire thy selfe a while, from the tyring trauailes of this life; lay downe the loade, both of heauy cares and light conceits, with which thou art extremely clogged. Remooue the vaile from thine eyes, wherewith thou hast been carried blindfold, without any true either light or guide; in all thy endeuours, in all thy desires:

8. *No place of auoidance from God.*

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sires: in danger to steppe into euery pit of habituall sinne, wherein it is fearfull to continue, and out of which it will be hard to arise.

1

Gather together, ô my soule! gather my scattered thoughts together, from ranging after the light and loose pleasures of this life; much more esteemed, of those who hunt after them, then of those who haue them: being like vnto certaine Apples which grow in *Iudæa*, faire in shew, but turning in touch to a filthy fume. With-draw thy selfe, into thy selfe, euen into the most secret closet of thy conscience; shut out all things but onely God, who both filleth and encloseth all things. Consider before him, the nobility both of thy state, and of thy end; and examine diligently, how answerable thy works are, vnto the worthinesse of them both. Say now to the world,

2

world, as IACOB once ſaid to his Father in lawe, LABAN: theſe many yeares haue I ſerued thee, and with exceeding both ſtudie and paines, followed thine affaires: it is now time to breake frō thy bondage, for elſe wilt thou ſend mee empty-handed away.

Certainely, if I doe diligently examine my actions, if I weigh my waies, if I try the foot-ſteps that I haue troden; I ſhall find, that the whole time of my life hath bin, either ſinful, or elſe vnfruitfull: and if I haue done any thing that ſeemed good, it hath been in ſuch ſort, either counterfait, or corrupt, or ſome waies vnperfect; that it was no better then a beautifull ſinne. For wherein haue I ſpent my child-hood? wherein my youth? wherein all the dayes of my life that are paſt? how haue I imployed my worldly eſtate? how my health? how

3

4

how my naturall forces and abilities? how haue I busied both the powers of my soule, and the parts of my body, which thou hast giuen mee? the one to know, and the other to serue thee? How? but either in idlenesse, or in euill; either in committing sinne, or in doing nothing.

Therefore, ô wretched soule! all the actions of thy life haue been, either hurtfull, or else vnprofitable; either *depraued* with euill, or *deprined* of good: And if thus, contemptible; if so, damnable. But if they bee vnprofitable, wherefore doe I not account them also damnable? Is it not true which the Truth hath said, that euery tree which bringeth not forth good fruite, shall be hewne downe and cast into the fire? Did not Christ curse the Figge-tree, which did beare leaues, and no fruite? Was not the idle and vnprofitable seruant

Mat. 7. 19. *Mar.* 11. 14.

seruant condemned, for not imploying and increasing his talent? Shall not our careleſſe, either negligence or contempt of the seruice of God, be the greateſt piece of euidence, which Sathan will bring againſt vs at the dreadful day of iudgement? According whereto ſentence is already drawne, againſt thoſe that ſhall be damned; not for *committing* any actuall euill, but onely for *omitting*, to feed the hungry, to cloath the naked, to harbour the ſtranger, to viſite thoſe that were impriſoned or ſicke. And doe I then eſteeme it ſufficient, that I haue ſometimes abſtained from euill, if I haue not alſo done that which is good?

Mat. 25. 30

Mat. 25.

No, no; I receiued my life for the ſeruice of God; and I muſt be accountable how euery minute of my time hath been employed to that end. If it were poſſible for mee not to commit any

any ſinne, it will bee ſufficient to condemne mee, euen that I liued; if I were not both alwaies and entirely buſied, in diſcharging ſome peece of duty towards God.

6 And, if all the good which euer I haue done, were laid together, ſet cleare either from corruption, or from defect; yet is it nothing to the bodily benefits which I haue receiued. In regard whereof I haue beene like an vnprofitable beaſt, wch eateth more thē he doth earne: inſomuch as it may be ſaid vnto me, as *Abraham* ſaid to the rich glutton tormented in Hell flames; *Sonne, thou haſt receiued* (the reward of all) *thy good in this life.* Luke 26.

What man would endure? what man could forbeare that creature, which is not onely vnprofitable, but noyſome vnto him? But thou, ô gracious God! haſt not onely endured, but

but expected mee; thou doest not forbeare onely, but fauour and feede me; more vnprofitable then any liuing Creature, more noysome then any dead.

Out vpō me, wretched soule! full both of vanity, and of ignorance; full of infinite miseries, and (which exceedeth all miseries) full of infinite vnsauoury sins; whereby I am made more vile then any beast, more abominable then any dung or carrion, worse then any thing which wee commonly call nought. For nothing can bee, in worth so contemptible, in filthinesse so intolerable vnto men, as a sinnefull soule is vnto God. 7

What doe I then? What think I? into what a dumb dūpe am I driuen? O my God! what shall I say, now I am before thee? Being like vnto those who haue immoderately stuffed their stomacke with Onions and Garlicke;

Garlicke ; whome no man will
heare to ſpeake, for the ſtrong
ſtinke of their breath. With
what yron eyes, with what flin-
ty forehead ſhall I ſuſtaine the
preſence of thy Maieſty ; who
art both Iudge, and party, and
8 witneſſe againſt me ? And alas!
I haue leſſe hope to auoyde thy
preſence, then I haue heart to a-
bide it. Thou didſt follow *A-*
dam thorow the thicke buſhes;
Ionas, into the bottome of the
Sea. *Dauid* did not thinke hea-
uen ſo high, hell ſo low, the
whole world ſo wide, that it
could affoord any place, either
ſcape or diſtant enough to e-
uoyde thy purſuit. How then
ſhall I anſwere thee, whoſe pre-
ſence I am ſo little able, either
to auoyde or to abide ? For, be-
ſides my originall corruption,
9 which is (in power) all ſins that
are ; I haue very much, yea, al-
together failed in dutie, againſt
thee, againſt my neighbour, and
againſt

against my selfe. I haue forgotten thee, I haue contemned other men, I haue not either remembred or regarded any thing but my selfe.

Towards thee I haue beene, vnthankefull for thy benefites, rebellious and stiffe-necked in yeelding to thy inspirations, vnreuerent and negligent in matters pertaining to thy seruice. Which either I haue left vndone, or else haue performed them, neither with such readines, nor pure intention, as thou doest require; intermixing alwaies some regard, either of estimation or aduantage to my selfe. I haue beene more respectiue of ciuility, in offending the meanest friend of this life, then of conscience in offending thee; and haue been more restrained both by shame and by feare, from committing a filthy fact in the view of man, then before thy pure and piercing

cing eies. I feared men more then thee, because I was blind, and did not see thee: I had only fleshly eyes, and therefore did I onely regard the sight of men; but I was spiritually blind, and therefore obserued not thy diuine presence.

For all the treasure of graces, which thou hast bestowed vpon mee, I haue not returned to thee the tribute of glory; but haue vainly and falsely vsurped to my selfe the prerogatiue of praise, which doth in right pertaine vnto thee. I haue not been prouoked, to loue thee for thy goodnesse, to feare thee for thy iustice, to trust in thee for thy power: My little loue hath appeared, by the little paines that I haue taken for thy sake; my little feare, by the great & manifold sins which I haue committed; my little confidence and trust, by the tempests of my minde, vpon any troubles that haue

haue hapned vnto me, not ſtaying and ſettling my hope vpon thee. How haue I contemned, how haue I grieued thee? in ſuffering thee to call vpon me in vaine? Neuer anſwering, neuer accepting thy heauenly motions? Thou haſt reuealed thy will vnto me; yet ſo often as my wil hath encountered therwith, either by falſe interpretation, or flat reſiſtance, my will hath preuailed, and thine hath taken the ouerthrow. Finally, if I make a true account betweene thy Law & my obedience, why, then am I the foole, who hath ſaid in his heart; *There is no God.* Pſa. 14. 11.

Towards my neighbour, I haue bin hard and ſeuere; not louing him as thou haſt commanded vs to loue one another, like mẽbers of one body, which receiue life of one ſpirit. I haue had no ſenſe of ſorrow for his aduerſities, and haue bin ſo far from relieuing either his trou-

troubles or his wants, that I haue ſcarce pittied him; and ſometimes both by ſpeech and action haue beene offenſiue and grieuous vnto him. I haue abuſed my ſuperiours, by flattery; my inferiours, by contempt: bearing my ſelfe for the moſt part, as an Emmet to the one, and as an Elephant to the other. As for my equals, I haue either put my ſelfe before them, or elſe proſecuted them with extreamitie of diſdaine. I haue beene ſharper ſighted into all mens vices, then into their vertues; being eaſily carried, to aggrauate the one, and extenuate the other: and ſcarce haue I communicated with any, but ſome part of my talke hath been of other mens liues.

20

Now, if I put my hand into my owne boſome: oh! how leprous ſhall I pull it forth again? What ſhall I finde that my hart hath beene, but a puddle, wher-

in

in filthy thoughts, like ſwine, haue alwaies beene wallowing?

What hath my mouth been, but a vent, to breathe forth the putrified ſauour of my ſoule? what haue mine eyes beene, but the windowes? what my eares, but the doores of deſtruction and death? My vnderſtanding hath beene quicke to repreſent to my will, both inſtruments and occaſions to ſinne; my will hath beene as a common Curtezan, imbracing euery occaſion which hath beene offered; my memory hath beene a ſtore-houſe of corruption, whereon my wicked fantaſie hath fedde. All the parts of my body, all the powers of my ſoule, haue altogether beene imployed in ſinne; all my life, motion, and being, haue beene a continuall prouocation of him, in whome I liue, mooue, and doe conſiſt. And as many

members being vnited, make one whole and intire body; so all my actions laide together, doe forme in mee one body of sinne.

I haue beene too lightly carried, by the policy and strength of the diuell against me; by my own lusts, either raging or tickling within me; by the world, outwardly either flattering or pursuing me. In which cursed course, I haue had one of those sixe things which thou abhorrest; *Swift feete to commit euill.* I haue alwaies esteemed forbidden fruite most faire, forbidden pleasures most sweet, forbidden wayes most secure.

Pro.6.18

I haue not obserued either decency or sincerity in my behauiour; but all my conuersation hath been cloathed with vanity. In opinion I haue beene obstinate, in iudgement suddaine, in good purposes inconstant, in will stubborne and stiffe;

A confes-

ſtiffe ; headlong in euill actions, heauie in good ; full of waſte words, ready to derogate from others, and to frame praiſes to my ſelfe ; apt both to giue and to take offence. In humilitie I haue been falſe, in deſires violent, in hate implacable, in ieſting ſharpe, raſh in cenſuring, peremptory in talking, faſtidious in hearing, haughty to gouerne, hard to obey ; being more ready to interprete, then to execute that which hath beene commanded.

I haue burned more then the mountaine *Ætna*, in the raging flames of my affections. What vanity haue I not beene greedy to behold ? what haue I ſeene, whereon I haue not feaſted my inordinate deſire ? what haue I deſired, which I haue not beene eager to effect ? how liuely haue I felt the tickling of ambition and vaine glory, and of diſſi-

mulation, ſeruiceable to them both? in labouring to couer my defects, and to make me to ſeeme other then I am? How greedily haue I purſued the commodities and pleaſures of this life? wherein my deſires haue beene ſo farre from being ſatisfied with thine allotment, that the whole world, hath ſeemed too little to ſuffice them. I haue beene in ſome ſort, more proude then *Lucifer*, more preſumptuous then ADAM. For they being in a high degree of beauty and perfection, had ſome motiue to thinke well and preſume of themſelues; but I, being bred (like certaine flyes and wormes) onely of putrifaction, being a veſſell of moſt vile filth, haue notwithſtanding preſumed to rebell againſt thee. I haue ſhaken off thine obedience, and aſſumed a licentiouſneſſe to liue according to my proper luſts. I haue affected praiſe

praiſe in all my actions, as though I had beene like thee; who onely art to bee praiſed in all thy workes. And if thou haſt either croſſed my purpoſes, or not fulfilled my deſires; I haue beene ſtirred to ſtorme againſt thee, as if thou hadſt been one of my ſeruants.

Oftentimes vpon iniuries offered vnto mee, partly prouoked, and partly light; a thicke ſwarme of thoughts haue made a tumult within mee. Hereupon, penſiue and blinde, I ſought occaſion of reuenge; I multiplied counſailes, I muſtered all malicious conceits: and when I haue had no man preſent, I formed within my ſelfe a fet contention. I conſidered what was ſaid or done againſt mee, I framed both action and anſwere thereto; exerciſing my mind in an idle and imaginary reuenge, wherto I wanted both opportunity and power. So I

haue beene often carried by couetousnesse and ambition, to please my selfe in the vaine conceits of riches and honour; alwayes immoderate, and many times impossible. In the vse of meates and apparell, vnder the colour of necessity, I haue prosecuted my pleasure; and that which would haue beene sufficient for the one, was little or nothing to the other. In a word, I haue not indeauoured eyther to *abstaine* from any pleasure, or to *sustaine* any paine: the most light delights haue swayed my iudgement; the most trifling troubles haue beene sufficient, not onely to vexe, but to ouerwhelme mee.

13 Alas! how swinishly haue I liued? nay, it cannot well bee saide, that I haue liued at all: Hauing my soule alwaies eyther buried, partly in sleepe, and partly in sloth; or else so busied in the cares and consideration

ons of the false, either pleasures, or necessities of this life; that I haue euer wanted, sometimes minde, sometimes time to thinke vpon thee; and to doe any thing worthy the spirit and dignity of man. O dead life! O obscure light of vnderstanding! wherewith I haue beene carried foorth; forgetfull of things past, negligent of things present, improuident of things to come. I haue not respected any thing past, but iniuries or losse; nor regarded any thing present, but the contentment of my *aduerse* and *peruerse* will; nor projected for any future thing, but reuenge, or pleasure, or else gaine. I haue beene studious, I haue beene industrious in this vnprofitable pursuit; wherin my gatherings are of no better reck'ning, then is a building vpon sand; then an image of Snow set against the Sun; then a heape of dust

ſubiect to diſſipation by euery wind. Inſomuch as I may now iuſtly complaine with S. *Peter*: *Luke* 5. *I haue trauailed all day and taken nothing*.

14 And as for the manner of my ſinning againſt thee, I haue ſo oft hardened my conſcience, & caſt away ſo far all ſhame, that I made no more ſcruple to ſin, then to ſpeake. Being carried againſt thee, with ſuch facility; yea, boldneſſe; yea, contentment and delight: that I could not haue done more, if I had expected no other life, if I had feared no iudgement, if I had beleeued no God: But as if I had beene perſwaded, that all the poynts of Chriſtian beleefe were meere fables; and not Oracles frō thoſe diuine lips, that will not diſſemble, that cannot erre.

Let me bring the beſt of my actions to a true touch. All my deuotion hath beene guilded with

with hypocriſie ; I haue rather ſeemed then beene religious: hauing the voyce of IACOB, and the hands of ESAV; in profeſſion one thing, in practice another. Like vnto the Serpent, which often changeth his skin, but neuer diſgorgeth his poyſon. I haue entertained many vices, vnder the ſhew & tearme of vertues: as vaine ſcience for true wiſedome; cruelty, for iuſtice; raſhneſſe, for reſolution; cowardize, for warineſſe; obſtinacy, for conſtancy; couetouſneſſe, for frugality; baſenes, for humility; pride, for generoſity; lightneſſe, for affability; preſumption, for hope; vnaduiſedneſſe, for zeale; diſtruſt, for feare: and generally, wanting either iudgement to diſcerne, or will to embrace the true meane, I haue alwaies run into one of the extreames; neuer endeuouring to *reforme* any vice, but only to *conforme* it to ſome appearance of vertue. S 5 And

16. And although I haue receiued many good instructions, yet was I like to the Sea; which neither the riuers nor raines that fall into it, make any thing the sweeter: or like the leane kine which *Pharao* saw in his dreame; which after had they deuoured the fat kine, remained notwithstanding as ill-fauoured and leane, as they were before. When I haue beene particularly and plainely reproued for any euill, I would eyther craftily, if not excuse, yet extenuate it; or else boldly, sometimes deny, somtimes defend it; or else maliciously reproach thē who did reproue me: or if none of these, yet did I neuer thankfully accept, & carefully regard it; or if at any time I haue bin touched therby, with som sense of conscience for my sinne, yet haue I not left it: and so by reiterating my sin, haue prouoked thy wrath more deeply against me.

Gen. 41.

If

If I haue ſet into any courſe of deuout exerciſes, I haue preſently broken the thred, and intermitted the cõtinuance therof; ſoone loathing the verie *Manna* of heauen, the true ſtreams of Paradiſe, and luſting againe after the Onions of Egypt. And as one that taketh hot coales in his hand, and preſently caſteth them away, hath no ſenſe of their effects; ſo I haue ſo lightly touched the myſteries of ſaluation, that I haue ſcarce felt from them any heat: they haue been to me as meate ſwallowed dovvne vvithout chewing, and paſſing thorow me vvithout digeſtion; ſo farre either from encreaſing or maintaining ſtrength, that it doth rather endamage health. I haue wearied my ſelfe, I haue loſt my time, in going forward and backward, in riſing and falling, in building and pulling downe, in rowling (as it is ſayd) the ſtone 17

ſtone of *Syſiphus*; in purpoſing and not purſuing; in attempting, and preſently ſhrinking backe. I haue turned my mind (like the Weathercocke) vpon the leaſt puffe of euery occaſion; I haue changed it (like the Camelion) into ſo many ſhapes and formes, as accidents haue beene offered vnto mee; not conſidering how dangerous it is to conceiue good inſpirations, and not to bring them to full effect: I haue worne out my whole age onely in beginning; I haue alwayes failed almoſt in the aſſay.

18 When I haue ſettled my ſelfe to deuotion and prayer, ô good God! how tedious hath the time ſeemed, how irkeſome hath the exerciſe bin vnto me? How dull, drowſie and lumpiſh haue I been therein? How were my thoughts diſtracted? What haſte haue I made vntil I had giuen ouer, to attend ſome other

other busines or delight, which was more agreeable to my taste and liking ? By this meanes ; my prayers haue beene like the drinke, which was offered to my Sauior Wine mingled with Myrrh and Gall : and I haue been as one of *Pilates* seruants, who bowed their knees vnto Christ, and saluted him King ; but therewith smote him and spate in his face.

When I haue done good vnto any man, I haue not forborne to boast thereof ; I haue been like vnto the Hen, which cackleth at euery egge that she doth lay: insomuch as the theefe of vaine glorie, hath stolne away the acceptation of that which I haue done. In performing any other good worke, with what coldnesse haue I bin carried? With how many either errors or defects hath it beene fraughted ? And if it bee true that thou regardest, not so much

much the actions, as the intent; how many of my workes haue beene so free from vaine respects, that they should bee, I will not say acceptable, but tollerable in thy sight? For I finde that I haue beene moued to do them, sometimes at the importunity of other; sometimes for custome and for manners sake; sometimes for my owne particular, either estimation, or contentment: neuer sincerely for the loue and seruice of thee. I haue neuer either loued or serued thee alone, because I haue not loued and serued thee for thy selfe.

If I haue busied my selfe in talking or meditating vpon Diuine matters, it hath beene rather in curious questions, then in points either necessary to instruct, or profitable to stirre mee. I haue beene more studious to inquire where hell is, then how to auoide it: I haue

haue beene more carefull to know, whether we ſhall know one another in heauen, then eyther carefull or painfull how to come there. I haue beene forward to learne, what thou haſt not eſteemed neceſſary to teach; I haue had eares to liſten, where thou wouldeſt not haue a tongue to ſpeake. To conclude then as I began; If I examine my actions, if I weigh my waies, if I trie the footſteps that I haue troden, I ſhall not finde any one of them; one is a ſmall number, and yet I aſſure my ſelfe, I ſhall not finde any one; that may be iuſtified in thy ſight. My beginning was corruption; my continuance hath beene ſin; my end ſhal be death, the reward of ſinne. 21

O ſinne! the death of the Soule, and the very life and ſoule of death; I would not *repel* thee, when thou didſt preſent thy ſelfe vnto me, and after entertaine- 22

tertainement I am not able to *expell* thee. O voide of all sparks of piety! O worthy to bee lamented with no other teares, then were shed for the destruction of Ierusalem! Miserable is the day of my birth, but more miserable shal be the day of my death: for then all the delights of this life will bee turned to a smoake, to a shaddow, to a dreame, to nothing; and then will bee the beginning of euerlasting torments.

My soule is weary of my wicked life; I grieue to liue,
23 and I feare to dye. What then shall I doe, perplexed sinner?
but absolutely neither, and in a manner both? Euen to dye so long as I liue. To liue, I say, in lamenting the errors of my life; and to consume all the parts of my life which are to come, in bewayling euery part theerof which is past.

I will therefore esteeme both

both the pleasures and prfer-
ments of this presẽt life, my
most deceitfull and flattering
enemies. I will reioyce onely,
when I can bee sorrowfull for
my sinnes: when all dishonours
and punishments doe run vpon
me for them. I will also take
armes against my selfe, and bee
cruelly seuere, both in punish-
ing & despising this vile dung-
hil; the stinke whereof I am vn-
able to endure. In all things I
will seeke nothing, but the ho-
nour of God, and the contẽpt
and confusion of my selfe. And
becausẽ I alone am not suffici-
ent to abase and abhorre my
selfe as I haue deserued (be-
cause man being in himselfe ei-
ther sinne or nothing, who can
discend to the bottome of his
miseries, and contemne himself
as these two require?) I will
therefore craue ayde of all crea-
tures in the world, and will de-
sire to be despised by them, for
so

so much as I haue done the like to the Creatour of them all. I will pray and prouoke all men to take compassion vpon mee, and will loue them with true affection that shall helpe mee herein.

26 But it is a great increase of my misery, that I am not yet so sharply touched with sorrow, as both my present distresse, & imminent dangers doe vrgently require. It grieueth me that I am not sufficiently grieued for my sinnes; but doe still goe on so carelesly affected, drawing in the delights of this world so securely; as though I were vtterly ignorant of mine owne condition; as though I had already passed the day of my death, the day of my account; as though I had already escaped the paines of hell, and did euen now raigne with thee in the state of glory.

What doest thou, O vnprofitable

fitable ſoule? O ſinful! O ſenſeleſſe ſoule! wherefore art not thou more liuely moued? What preſent taſte of ioy doeſt thou enioy? What future either hope or expectation doeſt thou either feele or feede? Thy ſinnes do wrappe thee in the wrath of God; and thy death, thy iudgement, thy torment, is at hand.

O condition! ô times! And how then ſleepeſt thou? ô dull ſoule! not dull, but dead if thou ſarteſt, if thou trembleſt not at the ſound of theſe terrours. Dry and withered tree, worthy to be cut downe and caſt into that fire, which doth alwaies burne and neuer conſume. Where are thy fruits? What haſt thou euer brought forth but ſharpe and ſowre ſinnes?

Of

§. 2.

Of the ſeuerity of God againſt ſinne, and how grieuous euery ſin is which willingly we commit.

1. *GOds ſeuerity againſt ſinne by example.*

2. *Gods ſeuerity againſt ſin by his word.*

3. *Multitude of ſinners, is no excuſe for ſinne.*

4. *No ſinne is to bee eſteemed ſmall.*

5. *Euery ſinne is a contempt of God.*

6. *The leſſe our ſinnes ſeeme vnto vs, the greater is our contempt.*

7. *Sinne breedeth in vs a hate againſt God.*

8. *The difference betweene an Atheiſt and a Sinners.*

9. *Sinners*

9. *Sinners are in open hostility with God.*

10. *In regard of our selues, our sinnes are iniurious to God many wayes.*

11. *The losse which a soule incurreth by sinne.*

12. *Wherefore eternall punishment is inflicted for a temporall offence.*

13. *The first reason drawne from the goodnesse of God.*

14. *God vseth mercy towards the damned.*

15. *The second reason is drawn from the greatnesse of God.*

16. *A sinner onely is rebellious against God.*

17. *Seuere iudgements of God against sinne.*

18. *God declared his hatred against sinne, by the sufferings of his Sonne.*

19. *A prayer.*

20. *The crucifying of Christ is the greatest action that euer was in the world.*

21. *Our*

21. *Our life should bee a dying with Christ.*

22. *Minds set vpon matters of this world, are alwayes vnfruitfull.*

23. *What God requireth of vs.*

PEraduenture thou suppossest, that God noteth not the number of thy sinnes. What? he that numbreth thy haires, will hee not number and note thy sinnes? Consider then, (ô willing to deceiue thy selfe) how seuere and rigorous God hath declared himselfe at all times, both by example and also by his word; as well in obseruing as in punishing offences. This is manifest, by the curse wch hee cast vpon ADAM and vpon all his posterity, and (in a sort) vpon all creatures, for once violating one commandement: by the drovvning of the vvhole world:

world: by the reprobation of *Esau* and of *Saule*: by the destruction of *Chore*, *Dathan* and *Abiram*, and of the whole Tribe of *Beniamin*: by the punishment of MOSES and of DAVID: and by the like iudgements vpon many other, whom God had more cause to spare, then hee hath to tolerate thee; for lesse and fewer sinnes also then thou hast committed.

Hereupon it is said, that God is a iust, a great, a terrible God[a]; and that it is a horrible thing to fall into his hands[b]. And although Christ came into the world, in all mercy and mildnesse, with infinite loue, with inestimable liberality, to redeeme vs; yet in the point of taking account for our actions, he professeth that he is a seuere man, reaping where hee sowed not, & gathering where he cast not abroad; punishing, not only those, who either riotously or negli-

[a] *Deu.* 10. 1

[b] *Heb.* 10. 31.

negligently miſpend his treaſures, but thoſe alſo who idlely refuſe both to exerciſe and increaſe them [c]. He threatneth damnation alſo, not onely to thoſe, who worke iniquity [d], but to thoſe likewiſe who are not clothed with righteouſneſſe [e], whom he ſhall finde aſleepe [f], whome not attending his ſuddaine comming with Oyle in their lampes [g]. He preſcribed to the ruler no other rule, whereby hee might be ſaued, but by keeping the commandements [h]. Hee left alſo in charge to his Diſciples, *to keepe his cõmandements* [i], and to teach men to obſerue al his commandements whatſoeuer [k]: otherwiſe they ſhould be ſo far from louing him [l], that they could not know him [m].

Further, hee hath eyther threatned or warned vs, that whoſoeuer ſhall breake one of the leaſt of his commaundements,

[c] *Mat.* 25
[d] *Mat.* 3. 41.
[e] *Mat.* 22. 13.
[f] *Mat.* 13 33. 35.
[g] *Mat.* 25. 12.
[h] *Luc.* 18. *Mat.* 19. 17.
[i] *Ioh.* 14. 1.
[k] *Mat.* 28. 20.
[l] *Ioh.* 14. 2
[m] 1. *Io.* 2.

ments, hee ſhall bee called the leaſt in the kingdome of Heauen [n]: that his Creditors muſt pay the vttermoſt farthing [o]: That wee ſhall bee called to a moſt ſtrict account [p]; *inſomuch*, as *not ſo much* as an idle word [q], as our errours [r], as our verie righteouſnes ſhal eſcape iudgement [ſ]: that al other reſpects ſet aſide, euery man ſhall be dealt withall euen as he hath done [t]: that the was is ſo hard, and the gate ſo ſtraight which leadeth vnto life, that few ſhall either finde or follow the ſame.[u]

But thou wilt ſay perhaps, that there are, if not greater, yet more ſinners beſides thy ſelfe; and thoſe alſo not of the meaneſt ſort. Ah foole! doth he deſerue a leſſe puniſhment, who killeth an innocent accompanied with others, then hee that murdereth an innocent alone? doth a man endure leſſe paine, if he burneth with

[n] *Mat.* 5. 19.
[o] *Mat.* 5. 26.
[p] *Mat.* 25.
[q] *Mat.* 12. 36.
[r] *Eccle.* 15
[ſ] *Luke* 12
[t] *Mat.* 16. 27.
[u] *Mat.* 7. 3.

many, then if no other do burn but himselfe? This is indeed the accomplishment of absurdity, to suppose that one sinner shall beare out another: for herein also might the diuels receiue some comfort, because they are many. But it is rather an aggrauating of thy sinnes, that hauing examples on both sides set before thee, thou hast in thy corrupt choyce followed, not the best, but the most: that hauing company of both sorts offered vnto thee, thou hast ioined thy selfe to the great men, rather then to the good: that vnderstanding both the importance, and necessity of thy danger; thou didst weakely want, either will to abhorre, or indeuour to decline it.

Mar. 5. 8

4 But thou supposest, peraduenture, that thy sinnes are not great: and therefore, although they may bee seuerely examined, yet shall they not bee so sharpely

ſharpely puniſhed. *Sinnes not great?* I would the great Iudge would ſo eſteem them: I would I could rightly ſay ſo; I would indeed it were ſo. And yet, a City may as well be taken, at a little hole, as at the large gates; a man may as ſoone bee drowned, in a ſmall riuer, as in the maine Sea; a Souldier may as readily be ſlain, by a round bullet, as by a long Speare: and thoſe ſinnes which we eſteeme not great, are alwaies ſufficient enough, and ſometimes moſt dangerous, in working our deſtruction.

But how dare a man account any ſinne to bee ſmall? Is not euery ſinne (by preuarication) an opprobrious reiecting of God?

And can it bee a ſmall offence to diſhonour, to deſpiſe ſo great a maieſty, and one that is ſo exceedingly, both beautifull in himſelfe, and beneficiall

towards thee? Consider then, O wretched soule! either maliciously blinde, or grosly ignorant; what an intolerable iniury thou offerest vnto God by euery sinne, which wittingly thou dost commit; and that as well in regard of him, as also in regard of thy selfe.

In regard of GOD, euery sinne is iniurious, by reason, partly of the contempt, and partly of the hatred which by that meanes is occasioned against him.

5 For as in euery other election, so whensoeuer with aduisement thou giuest consent vnto sinne, thy vnderstanding entreth into an actuall deliberation (although at all times thou doest not discerne it) in weighing the sweetnesse of the sinne, which thou art about to commit, with the fauour and friendship of Almighty God, which thereby thou must assuredly lose.

loſe. And hauing deliberately examined and ballanced them both, thou reproueſt the wiſedome of God, and ſhakeſt off thy obedience to his order and diſpoſition; preferring before it the lawe of thy luſts, and bearing thy ſelfe rebellious againſt him: thou contemneſt that infinite goodnes & grace, which ought of all creatures to be affected; and ſheweſt thy ſelfe vngratefull to his loue, which with all ſubmiſſion thou art bound to embrace.

Now what greater indignity can bee imagined, then ſo vilely to value the maieſty of God (to which as to their laſt end all men ought to referre their actions) as to preferre a vaine point of eſtimation, a trifling delight or aduantage before it? and (as God himſelfe complaineth by one of his Prophets?) *To diſhonor him for a hãdful of barly, & for a peece of bread.* Eze. 13. 12.

Insomuch, as the lesse thy sinne
seemeth vnto thee, the greater
6 is thy contempt; in forsaking
him, to pursue it; in reiecting
him, to enioy it. What like in-
iury was euer offered to Christ
in this world? That of *Iudas* in
selling him? But *Iudas* solde
him for thirty pieces of siluer;
and thou many times for a base
and beastly pleasure. That of
the Iewes in refusing him, and
chooſing *Barabbas*? But they
refused they knew not whom;
and thou knowest whom thou
doest refuse. Finally, *Iudas* sold,
and the Iewes reiected Christ
but once; but thou doest both,
so often, as with deliberation
thou committest any sinne.

7 And it is not onely a care-
lesse contempt which a sinner
beareth against the Maiesty of
God, in valuing euery vanity a-
boue him; but therewith also
such a cruel hate, that he would
(if hee were able) disarme him
of

of his authority, pull away his power, and euen caſt him out of his ſtate: ſecretly wiſhing (howſoeuer hee carrieth his countenance and ſpeech) that there were no immortality of the ſoule, no account of our actions, no reward, no reuenge; and in a word, no God to puniſh ſinne; that he might more boldly bathe himſelfe in the imaginarie contentments and pleaſures thereof. For which cauſe there ſeemeth to bee no great difference between an Atheiſt and a ſinner; becauſe, as the one thinkes that there is no God, ſo the other wiſheth that there were none. 8

Hereupon God, who exactly feeleth the pulſe of our harts, who ſearcheth the moſt ſecret thoughts, and ſeeth this traiterous affection of ſinners againſt him; declareth them for his enemies in diuers places of the Scripture, and denounceth 9

open hoſtility againſt them. As namely, where it is ſayd, that hee hateth both iniquity, and thoſe that worke it; that all the thoughts, words and workes of the wicked, euen their good actiõs alſo are abominable vnto him; inſomuch, as he cannot endure ſinners to prayſe him, or to talke of his Teſtament, or to prophane his name with their vnleauened lips. The Prophet DAVID ſayth: *Loe, thine enemies (O Lord) Loe thine enemies ſhall periſh: and all the workers of wickednes ſhall be deſtroyed.* Alſo, the Lord himſelfe, thus threatneth the wicked, thus thũdreth againſt them, in theſe tearmes doth openly defie them. *If I whet my glittering ſword, and my hand take hold on iudgement, I will execute vengeance on my enemies, and reward them that hate mee. I will make mine arrowes drunke with bloud, and my ſword ſhall eat fleſh, when I begin to take vengeance of the enemy.*

Pſa. 5. & Pſa. 11.

Pro. 15. Eſd. 1.

Pſal. 50.

Pſal. 92.

Deut. 32 41.

Now

Now in regard of thy ſelfe, thou offereſt iniury vnto God, whenſoeuer thou doſt ſinne, in that thou doeſt thereby deface and mangle his liuely Image, drawne by himſelfe in the ſubſtance of thy Soule: Thou prophaneſt his holy Temple, wch hee had cleanſed and conſecrated for himſelfe, and makeſt the ſame a dung-hill of vncleane droſſe, a very den of Dragons and of diuels: Thou *expelleſt* him out of the iuſt poſſeſſion which he held ouer thee as a father, and *compelleſt* him as a Iudge to Iayle thee by Iuſtice: Thou diſpoileſt the ſoule of her riches, of her robes and heauenly attire, thou woundeſt it euen to the heart, and doſt very abominably both deface and defile it. Thou abuſeſt all the giftes and benefits of God to his diſhonour, like vngrate & vngracious debters, who oppugne their Creditours with their

owne goods. For that vnderstanding which God gaue thee to meditate vpon his Lawe, thou doſt *conuert* or rather *peruert* to deuiſe how to tranſgreſſe it: the will which God gaue thee to loue him aboue all things, and thy neighbour as thy ſelfe, thou doeſt defile with horrible hate: the tong which he lent thee to powre forth his praiſes, thou blotteſt with blaſphemies and vgly oathes: thoſe hands which hee framed as inſtruments to feed & defend the poore, do waſte their ſtrength in cruelty and rapine: thy whole ſoule and body, all the faculties of the one, all the ſenſes and members of the other; thy abilities, thy health, thy ſtrength, thy life, which were appointed for the holy ſeruice of God; are wholly imployed to his diſhonour.

Heereupon the Scriptures conclude, that ſinne maketh

Pro.13. 21.

men

men miſerable; and that they who commit iniquity, hate their owne ſoule. Becauſe, by embracing of ſinne, the ſoule loſeth; *Firſt*, the grace of God, with all the vertues and conſolations of the holy Ghoſt (eſpecially the comfortable gueſt of a good conſcience) which doe vſually either attend or accompany that grace: *Secondly*, it is caſt out of the fauour of God; whereby it loſeth, *Firſt*, his protection and prouidence in matters of this life; *Secondly*, all expectation and right of the ioyes and felicities of the life to come. And vpon the priuation of all this good, it ſtandeth neceſſarily poſſeſſed with three contrarie euils. *Firſt*, it is made ſubiect vnto ſinne, with all the impurities and horrors (eſpecially the ſting of a guilty conſcience) which doe vſually attend or accompanie the ſame: *Secondly*, it remayneth in this life,

Pſal. 10.

11

life in the power and possession of the diuell; who ordereth all the actions thereof, who directeth vvhatsoeuer it doeth: *Thirdly*, hauing renounced Christ, and made it selfe a persecuter of him, defiling & treading vnder foot his most precious bloud, it is engrossed in the booke of perdition, and abideth in terrible expectation of iudgement and fire.

12 And that thou mayest not, O secure soule! either maruaile or doubt, that eternall punishment should be inflicted for a temporall offence, consider further; that euery sinne is so infinitely both hainous in it selfe, and hatefull vnto God, as it is impossible for any mortall wit, either to vtter or vnderstand. The reason hereof consisteth in two points; the one drawne from the goodnesse of God, the other from his greatnesse.

For the goodnesse of a party,

ty, as it doth much encreaſe the quality of an offence offered vnto him, ſo doth it cauſe in him an hatred of euil, anſwerable in proportion to it ſelfe: inſomuch, as the better any one is, the greater is an offence committed againſt him, and the more doth hee hate and abhorre any euill. And therefore, as God is infinitely good, ſo is any ſin againſt him infinitely euill; ſo doth he infinitely both loue vertue and hate vice; and ſo will he infinitely in the end, recompence the one, and puniſh the other.

And hereby an errour appeareth, wherewith many are poſſeſſed; who becauſe God is merciful, and good, are emboldened to preſume to perſeuere in their ſinne. Aſſuredly, God is mercifull, and therefore to be praiſed; God is good, and therfore moſt worthy to be honoured and obeyed. If thou doeſt diſho- 13

diſhonour ſo good a God, the more thou ſhalt extol his goodneſſe, the more doeſt thou aggrauate thine owne offence: thou doubleſt thy euill, in making his goodneſſe the cauſe thereof. It is the part of iuſtice to defend the dignity of this goodneſſe, and not to ſuffer ſo high an iniury to paſſe vnpuniſhed.

O vnſpeakeable goodneſſe of God! knowne vnto vs by faith, purſued by hope, taſted by loue, poſſeſſed by glory: O inſearchable goodneſſe! which iuſtifieth the Lawe of eternall puniſhment, for a temporall offence; then vvhich, in the iudgement of man, nothing ſeemeth more ſtrict, nothing more rigorous. For, ſeeing thou, ô Lord, art a bottomleſſe depth of goodneſſe, an endleſſe Ocean of mercies; as thou art liberall in rewardes, ſo art thou pitifull in reuenge: alwaies thy rewards

rewards are greater then our labours, and thy puniſhments alwaies leſſe then our euill. Thy mercies are aboue al thy works; thou filleſt all places with thy mercies. Not heauen and earth onely, but hell alſo; which is the place of the rigour of thy iuſtice. For no man dareth affirme, that thou vſeſt not mercy towards the damned; and that their ſins are farre aboue their torments. How then may wee ſay, that the paines of Hell, both endleſſe and intolerable, are not onely iuſt, but fauourable alſo, in regard of any temporall ſinne? Thy goodneſſe, O Lord, is ſo incōprehenſible, that all the torments of hell are to bee eſteemed a milde puniſhment to him that ſhall preſume to offend it. 14

Againe, the greatneſſe of an offence is eſteemed, according to the greatnes and worthines of the party againſt whome it 15

is

is committed ; as the ſame iniury offered to a peaſant, and to a Prince, ſtandeth not in one degree, as principally of offence, ſo conſequently of puniſhment. Hereupon it followeth, that ſeeing God is a God
Heb. 8. 30 of vengeance; *A great God, mightie and terrible,* who ſitteth
Deut. 10 17. vpon the heauens, and preſſeth the earth with his foote; *Whoſe*
Eſ. 66. 1. *looke dryeth vp the depthes, and whoſe wrath maketh the mountains*
Eſ. 8. 23. *to melt.* Who with a word made all things, and with the ſame facility doth gouerne, and is able againe to deſtroy them. Who worketh all things, and is neuer diſtracted ; who worketh alwaies, and is alwayes quiet. Who is in all places, and neuer mooueth ; who both filleth, and alſo incloſeth all things. VVho ſitteth in his throne of eſtate, enuironed with flaming Chariots, and caſting a ſwift floud of fire from his

his countenance; whome many millions of Angels doe attend and adore. Whose face is burning, whose lips are full of indignation, whose tongue is a deuouring fire, and whose breath is a violent floud *. Before whome the Starres are obscure, the Angels vncleane, all beauty base, all strength feeble, all knowledge vaine, all goodnesse either imperfect or euill; all perfections far more dimme, then is the light of a Candle in the cleare Sunne-shine. At whose presence all powers, euen the Diuels stoupe and tremble. Vpon whose vertue and will all Creatures doe depend; receiuing the influence of some beames of his Maiesty; whereby they doe both act and consist, and without which they presently perish. VVhereupon they doe (with a reuerence composed of ioye and of feare) both honour and

Dan. 3.

* *Es.* 3. 27

and feare him, in accompliſhing thoſe actions for which they were created; except onely a ſinner, who imboldneth himſelfe to rebell againſt him. In a
Exo. 3. word; ſeeing he is who he is. An infinit being; in compariſon of whō all things that are, haue no true being; as proceeding & depēding altogether of him, who proceedeth and dependeth only of himſelfe: Who onely knoweth what he is; and the more inferiour we are to his Eſſence, the further wee are from comprehending it: in ſomuch as he that thinketh fully, either to deſcribe or praiſe him, ſhall infinitely abaſe his greatneſſe by the one, and his glory by the other: Seeing, I ſay, that the greatneſſe of God is infinite; ſeeing alſo that euery ſin which aduiſedly wee commit, is not onely a proud contempt of him, but a malicious blow ſet vpon his face: It followeth, that the great-

greatneſſe or guilt of euery ſuch ſinne is alſo infinite ; and conſequently, that it deſerueth infinite both hatred and reuenge; euen equall to the Maieſty that is offended.

Hereupon is grounded a iuſtification of many iudgements of God, in puniſhing of ſinne; which in the ſhallow ſenſe and cenſure of man, doe ſeeme not onely ſtrange, but admirable, and almoſt incredible. As that for one proud thought againſt his maieſtie, ſo many millions of Angels, created with exceeding priuiledges of perfection, were caſt out of glory, and irreuocably condemned to hel fire. That for eating the forbidden fruit, at the prouocation of another, *Adam*, with all his poſterity, yea, all creatures of the earth were curſed. And althogh many are deliuered from the guilt of that ſinne, yet doth the chaſtiſement thereof, by many tempo- 17

temporall miseries beate grieuously vpon them. Neither would the wrath of God the Father bee satisfied, for the eternall punishment of that disobedience, but by the sufferings of his onely Sonne; who although hee was both innocent, and infinitely beloued, yet when he had subiected himselfe in our flesh to his Fathers iustice, it ceased not to loade him with labours and miseries, to double many heauy blowes vpon him; vntill hee layd downe his life, and surrendred his soule into his Fathers hands.

18 And that thou mayest (O my soule) most plainely perceiue, the inestimable hatred of the Father against sinne, together with the liberal loue of the Sonne towards thee; call to thy consideration what sharpe and seuere stripes, the one inflicted, the other endured; that thou mayest be prouoked thereby to

order

order thy actions, with feare of that iuſtice, and loue of this mercy: otherwiſe to aſſure thy ſelfe, that thy charge ſhall receiue incredible increaſe, for contemning the one, and abuſing the other.

A Prayer.

AND thou, O ſweet Sauiour! make clay againe with thy ſpittle, to anoynt my eyes: that I may ſee the ſorrows wch thou diddeſt ſuſtaine. Bring me, thy vnworthy ſeruant, into the treaſury of the true temple; that I may behold what an offering thou haſt made to thy father for mee: peraduenture I ſhall bee ſtirred thereby, to offer vnto thee two mites of praiſe, which thy goodneſſe wil vouchſafe to accept. I beſeech thee, wounded Chriſt, to guide my vnder- 19

ſtanding

ſtanding, that I may thinke of thee what I ought ; and ſoften my ſoule, that I may feele what I doe thinke. I ſummon you all the thoughts of my ſoule, that you preſently appeare, and attend my Sauiour in the greateſt action that euer was in the world. For the making of God, Man, was the moſt wonderfull worke that euer God did ; and all actions are very ſhadowes, in regard of the crucifying of that God-Man. And in vaine did he ſuffer torments for mee, if I take not a touch of them, if I doe not vnderſtand them.

O good Ieſu ! O the loue of my ſoule! open to me thy bloudy ſide, that I may collect therin my diſperſed deſires : let me eſteeme the pouerty, the ignominie, the fooliſhneſſe of thy Croſſe, before all the glorie and gaine of this mortall life, before all the wiſedome and wealth that this world can afford. Let thy

thy paines quench in me all putrifying pleaſures; Let the continuall memory of thy ſharpe and ſhamefull paſſion, reſtraine my deſires, from the riotous purſuit after worldly vanity.

O ſweet Ieſu! I deſire nothing more in this life, then with thee to bee crucified; I would not liue, but to die with thee: for I would not liue, but onely in thee; and it is manifeſt that I liue not in thee, if thou dyeſt without mee. Therefore O Lord IESV! either take away my life, or worke in my ſoule the effects of thy death: for wherefore was I borne, but to dye with thee? to imbrace thy naked bodie vpon the Croſſe, with the armes of all my affections? to runne into thy wounds, and there to ſettle my abode? This I muſt endeuour, this I doe intreate, this with all the forces of my ſoule, I will both pray for and purſue: for this

this I renounce all other things; for this I will forsake my selfe. O sweet Sauiour! feed me with thy flesh, inebriate me with thy bloud; giue me thy wounds, O Lord! and I desire nothing else. For since I am naturally enclined to loue flesh and bloud; here is flesh and bloud, which I will alwaies both loue and adore. They are my physicke, my foode, my rayment, my riches, my ornament, my defence: they are my whole life; they onely are sufficient for me.

Gracious Lord, wherefore hidest thou thy selfe? wherfore hearest thou not thy distressed seruant? Thou camest into the world to seeke sinners, and wilt not thou thy selfe bee found? thou hast giuen thy selfe vnto me, and for me, and shall I not be partaker of thee? Thou hast made for mee the heauens, the earth, and all the riches therein contained; but who desireth

these

these things at thy hand? Take them, O Lord! take them all vnto thee; and distribute them where thou thinkest meete: I haue neither need, nor pleasure in them; they are not able to satisfie my soule. As the mountaines which containe Mynes of siluer and gold, are alwaies vnfruitfull; so are the minds that are set vpon them. I demand of thee nothing but thy woũds, nothing but thy bloud; all things are base vnto me, in regard of thy ignominious death. This is all my want, this onely doe I desire. I desire neither the plenty, nor pleasures, nor preferments of this world; but only thy wounds: my soule is desirous to enter into thy wounds, and to bee refreshed with thy bloud.

What am I? O desire of my soule! that thou shouldest not admit my poore petition? I am vnworthy, I grant, to receiue

any fauor from thee; but of thy goodneſſe, I beſeech thee, doe vnto me, that fauor which thou didſt to the thiefe: that I may bee crucified with thee, that I may ſuffer by thy ſide, that thy death may inſeparably adhere vnto my life: that all my happines, all my hopes, may bee faſt fixed vpon thy Croſſe. For as it was the greateſt fauour which thou couldſt do vnto vs, to ſuffer for vs: ſo is it the next, to giue vs licenſe to ſuffer with thee.

O good Ieſu! what, ſhall I returne vnto thee, for this thy paſſion? For it is a greater benefite that thou diddeſt dye for me, then that thou didſt make all creatures for mee. What recompence then ſhal I giue vnto thee? For I haue nothing but from thee, neither can I do any thing without thee. O my redemption! I do heare thee cry hourely vnto me; *Sonne, giue me thy heart*. My heart, liberal Lord?

Pro. 23. 26.

Why,

Why, thou haſt giuen thy ſelfe wholy vnto me, and ſhall I returne nothing vnto thee but my heart? Ah! how gladly would I giue it to thee; but it is ſo vnquiet, and ſo vncleane, that I dare not preſume to preſent it before thee? But take it, louing Lord! take that wherof thou talkeſt, *command* that wch thou *demaundeſt*. And as S. *Peter* ſaid vnto thee, when thou didſt waſh his feet; *Not my feet only, but alſo my head & my hands:* ſo, not my heart onely, but all my members. Take my heart, I ſay, vnto thee, which thou haſt bought with the deareſt bloud that euer was ſhed; ſcourge it, crucifie it, kil it, & reuiue it; that it may become both willing & worthy to remaine with thee. 23

O King of glory! what an honor is it to our harts, to be both accepted and deſired of thee? who would not preferre it, before all the preferment of this

world? Mercifull Lord! is this all thy gaine? is this all our gift? I see then, that thou desirest nothing but our aduancement: that wee cannot giue thee any thing, but that which doth increase our good. Thou desirest not our substance, but only our selues; not for any necessity, but altogether for pittie: and for this thou giuest thy selfe to vs againe: Thou giuest thy selfe wholly vnto vs, if we will giue our hearts vnto thee. Certainly, if my heart were as great as the Heauens, if it were worth tenne thousand worlds, seeing thou, ô Lord, desirest to haue it, it shal no longer abide with me; I will not apply it vnto any creature, but will intirely yeeld it vnto thee. O my kindred and kinde friends! O all creatures of this world! yee theeues and harlots, in stealing away my heart from my God; depart frō mee, I will not serue you; you

are

are no waies able, either to comfort or content me. Let the world ſerue it ſelfe, as it may; I will ſerue the Lord with all my heart. Take thou my vncleane heart, O Lord! and firſt purge it, then tye it to thee with the chaines of thy loue; that it may follow thee in all paſſages wch thou haſt troden for me. Let it attend thee, into the Garden, before the High Prieſts, before *Herode*, before *Pylate*: take it vp to the Croſſe vnto thee; put it into thy boſome, through the wide wound of thy ſide; take it with thee into thy graue; that it may alſo ariſe with thee from the dead, aſcend with thee from ſinners, and raigne with thee among thy Saints. +

§. 3.

Of the paines and punishments which Christ endured for sinne: And first of his Agony in the Garden.

1. *CHrist did most manifest and declare his love towards the end of his life.*

2. *The doctrine of Christ what it was.*

3. *What were the actions and carriages of his life.*

4. *With whome Christ was accompanied in the Garden of* Gethsemanie.

5. *Christ beganne his conflict with Prayer.*

6. *Foure poynts to bee observed in Prayer.*

7. *A short Prayer.*

8. *Wherefore Christ prayed.*

9. *Wherefore hee prayed that*

this

this Cup might passe from him.

10. *The bodily torments of Christ were not comparable to the torments of his soule.*

11. *These torments are testified by his bloudy sweat.*

12. *Our sins were the burthen vnder which he did sweat.*

13. *Sinne did lie most heauie vpon Christ, and wherefore.*

14. *The suffrings of Christ how intolerable they were.*

15. *We are prouoked thereby to loue him, and abhorre our sinnes.*

16. *A Prayer.*

AND, omitting the baseneſſe of his birth, the manifold miſeries of his whole life; wherein he tooke vpon him the ſhape, not onely of a ſinner, but of a ſeruant: Conſider (O my Soule) the time onely of his

death, wherein moſt eſpecially he manifeſted his loue. For, as euery naturall motion groweth more vehement towards the end; ſo the loue of Chriſt towards the true Church, his Spouſe, and conſequently towards euery ſoule wch is in the ſtate of grace, receiued no increaſe, becauſe it could not (for he loued vs alwaies in the ſame degree, wherein he loueth himſelfe, and if he could haue borne greater loue to himſelfe, the ſame hee would haue borne towards vs) but did more manifeſt and declare it ſelfe, towards the end of his life. And as many kinds of fire, the more water wee caſt vpon them, the hotter they burne; ſo, both the apprehenſion and preſence of death, were ſo farre, either from quenching, or from cooling his loue, that they did enflame it with a more liuely light.

1

2 — Therefore, as in all the paſ-

ſages

ſages of his life, from his Cradle to his Croſſe, ſo moſt eſpecially towards his death, all his doctrine was the true rule of wiſedome; milke for the weake, meate for the ſtrong, medicine for the ſicke; not too deepe for the ſimple, not too ſhallow for the wiſe; but as a foord, wherein the Lambe may wade, and the Elephant ſwim. All his actions were, the works of Iuſtice and of Mercie, examples of all vertues, but moſt eſpecially of humilitie, the foundation of all other vertues; and of loue and pittie, whereof our miſeries ſtoode moſt in neede. All his carriage was, euen a pure Glaſſe, wherein wee may eſpy, whatſoeuer is either wanting or amiſſe in our behauiours; euen the Booke which the Prophet ſawe, written both within and without; within by inſtruction, without by example of life; wherein we haue, *Ezech.2.*

what to contemplate, what to imitate, what to admire; whereupon whosoeuer doth, not onely studie, but (like the Prophet) feed, he shall attaine inestimable, both knowledge and vertue.

4 — When hee entred then the combate of his passion in the Garden of *Gethsemanie*, accompanied with those three Disciples, who (not long before) had seene his glorious transfiguration vpon mount *Thabor*; to the end, that seeing in him so different a change, they might esteeme thereby the inestimable greatnesse, both of the seuerity of God, and of his loue: O treasure of heauen! O light and life of the world! how was thy glory obscured? thy strength abated? thy courage appalled? insomuch as thou didst acknowledge to thy Disciples, that thy soule was heauy vnto the death.

5 — Forthwith thou didst begin thy

thy conflict with prayer, giuing example to vs, in all our enterprises to do the like; teaching vs also, after what manner we ought to pray. For *first*, in that thou diddest fall prostrate vpon the ground, thou didst thereby instruct vs, that with al humility and reuerence we must present our selues before the Maiesty of God; and not with gesture, either so stately, or negligent, as though wee did familiarly talk with him, & not humbly sue vnto him. *Secondly*, by thy earnest praying, we are instructed, with what attention and feruency we should beate at heauen gates. *Thirdly*, by thy often praying, we haue example of perseuerance; vntill he that doth giue vs courage to continue, shall giue vs also grace to obtaine. *Lastly*, thou hast taught vs to renounce our owne will, and resigne our desires to the pleasure of God:

6

God: whose will whosoeuer doth prayse and approue, he is truly humble. These points, if at al times we endeuour to performe; but chiefly in the agonies of death, when the flesh panteth, and trembleth, and struggleth for life, the Angels will assuredly come to comfort vs; and GOD will send vs strength to beare, whatsoeuer he doth not please to remoone.

7 † O sweet Iesus! In all my distresses haue mercy vpon mee: remoue from me all dulnesse, all stupidity, all dry desolation of soule; and infuse thy gracious comforts into me. O my Sauiour! when this heauy agony did lye vpon thee, then haddest thou neede of consolation in thy humanity; and therefore an Angell was sent to comfort thee from heauen. Now, for that *Passion* sake, in all my troubles haue *compassion* vpon mee. Thou, who by bearing our infir-

firmities, haddeſt a true touch and triall of them; thou, who by participating our miſeries, haſt aſſured vs of thy compaſſion; haue mercy vpon me in all my diſtreſſes, and viſite mee with thy pitty and reliefe.

But, ô bleſſed Sauior! wherfore diddeſt thou ſo often pray? For thy ſelfe thou haddeſt no neede; for vs, thou couldeſt as eaſily giue as demaund. And yet diddeſt thou often pray, both for thy ſelfe & for vs: not only to giue vs example, for the frequent vſe of that holy exerciſe; but for two other reaſons beſide. One, for that hauing vnited perſonally to thy ſelfe our humane nature, which by right of creatiō oweth homage to the Creatour; thou wouldeſt not faile to diſcharge that duty: the other, for that hauing taken our nature vpon thee, with all our naturall infirmities, ſinne excepted; it was requiſite, that vo-

8

voluntarily thou ſhouldeſt ſubmit that nature, to deſire forces to ſuſtaine thy fleſh, in the weighty buſineſſe which thou hadſt in hand.

9 — But wherefore didſt thou pray (ô my Sauiour) that if it were poſſible, this cuppe might paſſe from thee? Diddeſt thou not willingly offer thy ſelfe in ſacrifice for ſin? ô deſirouſly! For no neceſſity could bee caſt vpon thee: no neceſsity of iuſtice, becauſe thou wert innocent; no neceſsity of conſtraint, becauſe thou wert almighty, & hadſt xij. legions of Angels at thy command. But thou wouldeſt giue a comfort to thy weak members, that they caſt not downe their courage in any tribulation; whenſoeuer the fleſh either murmureth, or ſtriueth againſt the ſpirit. Alſo, thou vvouldeſt euidently declare, that thou diddeſt beare the naturall weakeneſſe of our fleſh;

and

and that not without a moſt ſharp ſenſe of griefe, thou diddeſt paſſe thorow the thornes of thy paſſion.

Laſtly, thou wouldeſt manifeſt vnto vs, that as thou diddeſt conſiſt of two natures, ſo thou haddeſt alſo two wils: not ſo ſeparate, as to make two perſons; nor ſo confounded, as to make one nature and will; but diſtinguiſhed in their eſſentiall properties and operations. In thy humane will, thou didſt pray to auoid this cup; but in thy diuine wil thou diddeſt deſire it. Thou didſt deſire death, in regard of the end; but in regard of it ſelfe thou didſt pray to auoid it. Thy humane will was diuers, but not contrary or repugnant to thy diuine will. Being ſo dazeled vpon the ſodaine with the neere approach of thy Fathers wrath, that albeit thou kneweſt thy Fathers will, and that his decree was immu-

immutable, and that thou haddeſt ſubmitted thy ſelfe vnto it; yet thou diddeſt ſeeme (in a viceleſſe infirmity) not to think of that which perfectly thou diddeſt knowe: Not as drawing or declining from thy Fathers will: but forth with reſuming thy reſolution, and ſubmitting thy ſelfe to his decree.

10 Aſſuredly, the paines which our Sauior in body did endure, were exceeding great; yet nothing comparable to the torments of his ſoule. In bodily paines it is poſſible, that ſome haue been as deeply touched as hee; but in ſorrow of the ſoule, in the vnknowne ſorrowes of his ſoule, there was neuer any came neere vnto him. And indeed the paine of the body is but the body of paine: the very ſoule of ſorrow, is the ſorrow of the ſoule. *The ſpirit of a man ſhall ſuſtaine his other infirmities: but a wounded ſpirit who can beare?* Pro. 18. 14.

And

Agony in the garde.

And first he began with the torments of the soule; and that simply and separately, and not by participation from the body. For as sinne beginneth alwayes at the soule, and from thence extendeth to the body; so it was meet, that the punishment of sinne should begin at the soule, and afterwards proceed to the body.

To manifest this griefe and sorrow of his soule, one of the Euangelists sayd: *Hee began to waxe sorrowfull, and grieuously troubled.* Another; *He began to bee afraid and in great heauinesse.* Another; *Hee was in an agonie.* But most especially he did expresse it himselfe, partly by speech, in that he sayd; *Now is my soule troubled; now my soule is very heauy, euen vnto the death.* But principally by action; in that, when no violence was offered him in body, when no man touched him, no man stood

Mat. 26. 37. *Mar.* 14. 33. *Luke* 22. 14. *Ioh.* 12. 27. *Mat.* 26. 14. *Mar.* 14. 24.

ſtood neere him; hee was inwardly anguiſh'd; with ſo great agony, that in a cold night (for which cauſe afterward they kindled a fire) in the open ayre, being in exceeding feare, which naturally draweth the bloud inward, and lying vpon the bare earth; all the forces of his body were diſtracted, the humours diſturbed, the pores opened, and he was caſt into a bloudy ſweat. Not a thin faint ſweat; but conſiſting of great drops, which iſſued ſo plenteous from euery part of his body, that they paſſed thorow his apparell, and trickled to the ground in great aboundance.

— Neuer was garden thus watred before, neuer ground in this ſort wet. ADAM perhaps did moiſten the earth with the ſweat of his browes, but neuer was it moyſtened, but at that time, with a bloudy ſweat.

— O my ſoule! looke now, both

both vpon thy Sauiour, and vpon thy ſelfe: vpon thy Sauiour, as vpon the true ADAM; not caſt, but come out of Paradiſe for thy ſinnes, and labouring in a bloudy ſweat, to get for thee the bread of life. Vpon thy ſelfe, as vpon one of thoſe, who at that time were his onely Tormentors. For the Executioners did not then teare him with whippes, they did not then preſſe a crowne of thornes vpon his head; it was not the nailes, not the ſpeare which then did pierce him: but thy offences did thus afflict him; thy ſins were the ſad burthen, vnder which ſo grieuouſly hee did ſweat. 19

— For then were repreſented vnto him, the ſins of the whole world, both paſt and to com: wch to him, who bare ſo great loue and zeale to the honour of his Father, could not but work vnſpeakable griefe.

Then

† Then also was presented vnto him the most terrible sight that can be conceiued: namely, the extreme fury of the Father; before whose maiesty not stirred to wrath, the Angels couer their faces, the mountaines sweat, the earth trembleth, the sea flyeth: before whom as Iudge, no creature can stand. And verely, if the wrath of God against one sinner, for some one sinne, bee termed *vnquenchable fire, a worme that neuer dyeth, wailing, gnashing of teeth*; and yet not sufficiently expressed; what words can the weake wit of man deuise, to represent the horrour of iudgement which was then turned vpon him, who was to drink off the whol cup of his Fathers wrath; not for one sinne, but for all naturall corruption? And if he had left one drop, if hee had not taken the very dregges, wee had not been excused from eternall death.

death. Alſo hee beheld the ingratitude of many, who would not indeuour to make profite of this benefite; which was a ſharper touch vnto him, then all the torments which outwardly he endured: euen as it is leſſe grieuous for a man to take paines for another, then to know that his paines ſhall not be regarded.

O my Sauiour! now diddeſt thou bend to vndergo thy burthen; now beganneſt thou to dippe thy garments in bloud; now beganneſt thou to take the aſſay of that Cuppe, which had no mixture of mercy in it. Thou diddeſt lay vpon our ſhoulders, a light burthen, and a ſweet yoke; but we layde vpon thee ſo heauy a loade, that none but thy ſelfe was able to beare it. No element is heauy in his proper place; and therefore as one that diueth into the water, feeleth no weight of the

water

water which is aboue him; ſo he that is plunged in the depth of his ſinnes, hath no ſenſe how heauy they are; becauſe ſinne is there in his naturall place. But ſinne in thee was out of his place, it was farre aboue his proper Sphere; and therefore lay moſt grieuouſly vpon thee. For if a ſinner that is ſanctified, is oftentimes ſo preſſed with his owne ſinnes, that hee cryeth out with holy DAVID;

Pſal. 38. *My iniquities are a ſore burthen, too heauy for mee to beare*: How grieuous was this ſea of ſinne vnto thee, from whom all ſanctification doth flow?

O heauenly Father! what is this, that thy Sonne, thy innocent Sonne, thy onely Sonne, thy Sonne in whom thou art well pleaſed; in this humble and heauy manner laboureth before thee? The Fathers hoped in thee, and thou diddeſt deliuer them; they called vpon thee,

thee, and were not confounded: wherefore then is thine innocent and onely Sonne, begotten of thy substance, forsaken of thee? How shall we (sinfull wretches) expect riuers of mercie from thee, seeing thou art so seuere against thine onely Sonne? so merciful a Father, against so good and louing a Son? Is not thy wrath appeased, with this miserable spectacle of him, that is so deare vnto thee? This bloudy sweat, wherof euerie drop is of greater value then all the treasures of the world; is it not a sufficient satisfaction for our sins? a sufficient price for our redemption? O admirable, vpright, and inflexible Iustice! these were the light skirmishes, to the maine battell which did insue. Thy eyes, O holy Father! were fixed vpon the Crosse; wherto, vntil thy Son was fastened, thou wouldst not be satisfied, thou wouldst not be apeas'd.

For

For ſo thou haddeſt before ordained, that death which was the curſe of ſinne, muſt alſo be the puniſhment of thy Sonne; that the diuell who preuailed by a tree, ſhould likewiſe by a tree be ſubdued.

— O ſweet Sauiour! what a painefull purchaſe haſt thou made? what a ſharpe price haſt thou paied for my redemption?
14 how intolerable (may I thinke) was the end of thy ſufferings, wherof the entrance was ſo admirable ſtrange? and how cruell were thoſe torments to bee endured, which were ſo terrible in being expected? O my ſoule! let the ſight of thy ſins draw ſome drops of teares now from thine eyes; ſeeing they did drawe ſo many droppes of bloud, from euerie part of thy Redeemers body. Take a little touch of that griefe, which did lye ſo heauy vpon him, whoſe power ſuſtaineth the heauens,

that

that it made his ſoule heauy vnto the death; being ſo deepe drowned in the nature of man, that hee ſeemed to forget that he was God. Accuſe thy ſelfe (O my ſoule) nay, condemne thy ſelfe of ſenſeleſſe dulneſſe, if thou take not a deepe impreſſion of ſorrow; both for loue to thy Sauiour, and for hatred to thy ſinnes; the one for enduring for thy ſake, the other for requiring ſo ſharpe a remedie. Bee not in this point like vnto the Diſciples that vvere with Chriſt, who fell into a ſound and ſecure ſleepe, whileſt their Maſter both watched & ſweat for their redemption; like a louing father, who laboureth oftentimes to feede his children, whilſt they remaine free both from trauell and care. Or if I be ſo drouſily affected, wake mee, ſweet Lord, with thy heauenly voice: and if that wil not ſerue, pinch mee then with ſome

kind of punishment; that I may *watch and pray, lest I fall into temptation.*

16 — And, ô good Iesu! by this grieuous agony which seyzed vpon thy soule, by this terrour and trembling which wholly possessed thy holy flesh, by all the paines wherein thou wert plunged for me, detestable sinner, I most humbly beseech thee; that in the last houre of my passage from this life, in that heauy houre, in that dangerous passage, in that cruell combate between life & death; when feares and distresses, both innumerable and extreme, will set vpon and beset my soule, giue mee stedfast strength and confidence in thy mercie. O sweet Lord! in that houre of leauing the world, do not thou leaue me; in that fearefull conflict, doe not thou forsake mee; but send thy holy Angell to assist me, to minister courage and comfort

comfort vnto me. Let not the temptations of the euill ſpirit preuaile againſt me: let not his force ouerthrow, let not his perſwaſions ſeduce me. Arme my hart with the power of thy patience, that it be not diſtempred or diſtracted with feare or griefe: But that in all things my deſires may be conformable to thy diſpoſition; euen as thou diddeſt ſubmit thy naturall will, to the pleaſure of thy Father: aſſuring my ſelfe, that the thing cannot poſsibly periſh, which is committed to thy charge.

O my ſtrength! I do not ſue for a ſweet death, not for ſoft paines, not for a gentle and fauourable diſeaſe; all this I referre to thy pleaſure and pity; diſpoſe heerein, not according to my deſires, but according to the profite and neceſſity of my ſoule.

I intreate at thy hand ſuch

constant courage, such faith, such hope, such loue towards thee; that the frailtie of my flesh bee not beaten downe, with any feare or force of death: but that I may both safely and sweetly passe, from the societie vvhich in this life wee haue with thee by grace, to the society which thy Saints enioy with thee in glory.

Amen.

(·:·)

How

§. 4.

How he was ſolde, betrayed, and apprehended.

1. *INequality of affection betweene God and man.*

2. *Chriſt was willing to bee crucified.*

3. *Wherefore Chriſt would ſuffer* Iudas *to kiſſe him.*

4 *Wherefore hee called* Iudas *friend.*

5. *Wherefore hee caſt the band of men, which came to apprehend him, to the ground.*

6. *The Iewes taken by him they tooke.*

7. *It was vnneceſſary, either to guard, or to bind Ieſus, for feare of his eſcape.*

8. *Of the infinite abaſement of Chriſt.*

9. *A thankfull commemoration of this goodneſſe.*

10. *How Christ descended from heauen.*

11. *Christ was apprehended for our discharge.*

BVt when the Son of God did in so hie a degree, both loue & value the sonnes of men, that he thought nothing painfull to himselfe, which might be profitable vnto them; how did the sonnes of men againe, either loue or value the Son of God? they embraced euery occasion, first to slaunder, and afterward to slay him; they solde him one to another, for thirtie peeces of siluer.

O malicious iniury! so mortally to hate the Author of life, as no meanes are thought too meane to bring him to his death: so vilely to value the Lord of all creatures, as not ma-

many beastes are set at so base a price. O infinite inequality of affection betweene God and man! God came to saue man, and man goeth about to destroy God; God bought man with the deepest droppes of his bloud, and man sold God for thirty peeces of siluer. O good Iesu! the Redeemer of those that were lost, the Sauiour of those that are redeemed; whither did thy loue descend? Thou camest into the world, when thou haddest no neede, when we had no merite; to sanctifie it with thy iustice, to inrich it with thy grace, to instruct it with thy doctrine, to confirme it by thy example, to redeeme it with thy bloud: that as by the pride of one, who being but man, did aspire to bee as God, we were condemned; so by the humility of another, who being God, became man, wee should bee saued. O Christ! if

it was thy pitie, which brought thee to this baſenes, it was thy goodnes; if it were our prayers, it was thy gift.

Being ſold at this price, to ſuch cruell Merchants, as deſired no benefite by him but his life; the Traytour *Iudas* (whoſe feete a little before he had waſhed) came vnto him, attended with a bloudy band. And how willing hee was to embrace his paſſion, it did appeare, by his voluntarie preſenting himſelfe vnto them; and in that he turned not away his face from the barbarous beaſt, who offered to kiſſe him. But, ô innocent Lord! what hadſt thou to deale with Traytours and Tormentors? What courteſie betweein the Lambe and the Wolfe? What commerce betweeen God and *Belial*? Wherfore wouldeſt thou apply thoſe lips wherein was found no deceit, to the mouth that flowed with fraud, and

and malice? Thou knew'st right well, that mildnesse is a most forceable means, either to mollifie or conuince a malicious purpose: and therfore thou diddest not only permit him to kiss thee, but diddest also smite his obstinate heart with this soft speech; *Friend, wherefore comest thou? Doest thou betray the son of man with a kisse?* But wherefore diddest thou tearm him friend, who had betraied thee? Euen to testifie, that although the knot of friendship was broken on his part, yet with thee it remained whole & entire; euen to reduce him again to thy friendship, thou didst call him friend. For could he, without despaire, but haue said with *Dauid, I haue sinned*; he should presently haue heard; *I haue forgiuen thee.*

Assuredly *Iudas!* if our Sauiour had kissed thee, as thou diddest kisse him, thou shouldest neuer haue despaired and

destroyed thy selfe. For his kisses inspire life: and therfore the Spouse beginneth the most excellent Canticle, with these words: *Let him kisse mee with the kisses of his mouth.* It is hee that hath loued vs first: It is he that hath chosen vs, and not we him. Or if thou haddest kissed him, as the Psalme speaketh: *Kisse the Sonne, lest hee be angry:* That is, if with sincerity of soule thou haddest rendred thy faith and homage vnto him, all had gone well. But because thou wert one of those, of whō the Prophet speaketh: *This people approach to mee with their mouths, & honor me with their lips but their harts are far frō me*: because thou camest with a treacherous hypocrisy; thy kiss cold draw no vertue frō him, but turned rather to thy condēnation.

Cant. 1. 1. *1. Ioh.* 4. 10. *Eph.* 1. 4. *Psa.* 2. 12. *Es.* 29. *Mat.* 24. 8.

5 Herewith, *Beholde*, SAMPSON, *the Philistines are vpon thee.* Whom, with thy omnipotent

tent arme thou diddest cast to the ground. Not for thy owne defence or escape, but as well to teach humane presumption, that it is able to do no more against thee, then it pleaseth thee to permit; as also to declare what meanes thou hast ordained to beate downe thine enemies: not by the proud power of armes (for PETER was charged to put vp his sword) but by thy word; which for this cause is called thy *power*. Lastly, thou wouldest strike some terrour into vs, whensoeuer wee attempt against thee. For if thy power was so great when thou wert to bee iudged, what wil it be when thou shalt come to iudge? If in thy deiection thou diddest throw thine enemies to the ground, whither wilt thou throw them in thy exaltation? And yet did they not for this cause cease to assault thee: neither diddest thou

Ro. 1. 16.

for

for this cause forbeare to manifest thy mildnesse and mercie. Thy lips were like the Lillies, Thy fingers did still drop pure Myrrh. Thou diddest both represse and reprooue the force which was vsed in thy defence; thou didst also heale the harme which thine enemies had receiued. O cursed cruelty! cursed, because obstinate; cruell, because vniust: which neither the power of a miracle was able to astonish, nor the kindnesse of a benefit could any deale appease. But they proceeded notwithstanding to lay sacrilegious hands vpon thee, as vpon a malefactor; to binde thy holy hands, which had wrought so many miracles amongst them, with rough and knotty cords; and (thy Disciples either forsaking thee, or following all off) to leade thee away in a farre more opprobrious maner, then the Arke of the Testament

was

Christ betrayed.

was taken and carried away by the vncircumcised Philistines. 1. *Sam.* 4 18.

Poore and miserable Iewes! whom doe you thus pursue? Against whome haue you taken armes? your prisoner hath made you captiues; he whome you haue bound with cords, hath chained you with fetters of yron: hee hath beene to you as a cole or a hooke which taketh the takers. Neuer was force so vnfortunately applyed; neuer was prey so impossible to be held, and so dangerous to let goe. For hee did soone escape your hands, but you shall neuer auoyde his curse. O people welbeloued! thy malicious madnesse hath made thee most execrable. Thou art ruinously *cast downe*, thou art finally *cast out*; and that which was no people, is planted in thy place. Thou camest with Torches and Lanthornes to apprehend the Son of truth: thou wouldest not see

that

that Light, and therfore remaineſt the blindeſt people in the world: Inſomuch as all the propheſies as had beene ſpoken of thee, haue by thy ſelfe been fulfilled againſt thee.

But what folly is this? O yee Iewes! yea, how farre is it beyond all folly, to carry him with bands of men, who went to die of his free accord? Into whoſe braine could it ſinke, that hee would breake away, who did voluntarily preſent himſelfe vnto you? Hee that had power to giue life to the dead, could hee not haue kept himſelfe in life? Hee that deliuered others from diuels, could hee not haue deliuered himſelfe from you? Aſſure your ſelues, ſuch is the infinite charity wherewith hee goeth to the Croſſe, to appeaſe the wrath of his Father, & redeeme the ſinnes of the world; that you ſhould haue more to doe, to keepe him in life, then you take

vpon

vpon you to carry him to his death: hee hath farre greater both care and haſte to redeeme you, then you can poſſibly haue to murder him. But he had not redeemed vs, if his death had beene enforced vpon him: If his ſacrifice had not bin voluntary, it had not been ſatisfactory. We could not be ſaued by his obedience, if hee had not died of his owne accord. And therfore his father hauing giuen and he accepted the ſentence of death, doe not feare either reſcue or eſcape; becauſe he goeth thereto, not driuen by force, but drawne by his obedience and loue. There is no man that feares death, but hee whome death is able to kill; but death had no ſuch power ouer the Sonne of God, who did voluntarily lay downe his ſoule, euen when hee would himſelfe. O ſenſeleſſe Iewes! hee that is to bury ſo many figures, to fulfill

ſo

so many propheſies, to accom
pliſh ſo great a buſineſſe, as th
redemptiō of the whole world
how is it poſſible that he ſhoul
runne from you?

8. — O good Ieſu! what baſe a
buſe was heere offered vnt
thee? Certainely, if it had no
been the will of thy Father, an
of thy ſelfe, it had beene bette
that man-kind ſhould haue rot
ted in their owne corruption
then that thou, the infinite ver
tue, the perfect felicity, the tru
glory, the eternall word an
wiſedome of the Father, ſhoul
deſt haue beene ſo vilely viola
ted by them. But ſince it wa
thy pleaſure, and becauſe in thi
worke eſpecially thou wouldeſ
manifeſt thy loue; it is our par
to accept it with thankeful
minds, and with reuerence both
to loue and praiſe thee for the
ſame.

— Let vs lift vp our voyces then
in all places; let all Creatures
bec

bee ſummoned to giue thankes vnto thee, for this exceeding benefite. Lord, thou haſt pitti-d the baſeneſſe of our conditi-on; thou diddeſt deſcend into our diſtreſſe, and thereby exalt vs to thine owne eſtate. O ad-mirable diſpenſation of grace! thou haſt powred forth thy tre-ſures without meaſure vpon vs: thou haſt left nothing worth the wondering, after that a crea-ture ſo vile by nature, ſo abho-minable by ſinne, was by this meanes exalted aboue the hea-uens, and ioyned vnto thee. What ſhame could bee added vnto him, who was ioyned to vs? what glory can be added vn-to him, who is ioined vnto thee?

Thou wert ſeated in thy ma-ieſty, enuironed with Angels, hearing the ſweet harmonie of thy own praiſe; doing wonder-ful things, in heauen, & in earth, and in all deepe places: we lay in the myre of our miſeries, voyde

voyde of the pooreſt comforts of calamitie, either helpeleſſe pitie, or vaine hope. Thou
10 diddeſt bowe the heauens and come downe; not by changing place, but by manifeſting thy ſelfe in thy holy humanitie. Thou, who wert admirable in heauen, becameſt miſerable and contemptible vpon earth: thou diddeſt change the name of maieſty, into the name of mercy. Thou didſt couer thy ſelfe with the ſackcloth of our mortality, and diddeſt enter into the puddle of perdition, wherein wee did both willingly wallow, and neceſſarily ſticke; receiuing not one ſpot of ſoyle vpon thee. Thou diddeſt ſtretch forth thy hand, to the work of thy hands; thou didſt draw vs forth; thou didſt clenſe, thou didſt cloath, thou diddeſt comfort, and thou didſt confirme vs. Thou diddeſt reach forth thy hand by thy bleſſed birth; thou didſt draw

vs forth by thy doctrine ; thou didst cleȩse vs by thy death; thou didst cloath vs by thy resurrection; thou didst comfort vs by thy ascension ; and thou didst confirme vs by sending the holy Ghost. The heauens, the earth, and all Creatures praise thee, ô Lord! for thou wouldst needes loue vs, not ignorant how deare this loue would cost thee. In all thy workes, thou wouldest more bee ours, then thine own ; thou hast taken the burthen of our miseries vpon thee, and layd the benefit of thy merits vpon vs. Thou hast heard the cryes of the poore, and camest from the high tower of thy state, into the dungeon of this world ; to deliuer them frō their distresse, and to restore them both to the innocency & immortality from which they were fallen. Thou wert sold to redeeme vs, thou wert apprehended to discharge vs, and thou

thou wert bound to vnfetter vs: which thou didst plainly signifie, when thou saidst to those who came to take thee; *I said vnto you that I am he; therefore if ye seeke me, let these go their way.*

Ioh. 18. 2

§. 5.

How he was carried before *Annas*, before *Caiphas*, before *Pilate*, before *Herode*, and lastly before *Pilate* againe.

1. THe *assembly of the Iewes blasted with infamie.*

2. *Christ came to direct vs, not onely by doctrine, but also by example.*

3. *The Iewes tooke pleasure in tormenting Christ.*

4. *The patience and humility of Christ.*

5. *God and pride cannot dwell together.*

6. *They*

6. *They who loue not their enemies are not the children of God.*

7. *They cānot pray for forgiuenes*

8. *To whom it is hard to forgiue.*

9. *Examples of forgiuing to be followed.*

10. *The excellencie of humility.*

11. *Counterfait humility is a baſe pride.*

12. *Temptations of pride are moſt hard to be knowne.*

13. *A Prayer.*

14. *For what cauſe Ieſus was led before* Pilate.

15. *Wherefore Chriſt anſwered nothing to Herode.*

16. *How* Herode *was deceiued in Ieſus.*

17. *Wherefore Chriſt was clothed in white.*

18. *The praiſe of the world is of light valuation.*

19. *Chriſt neither deſired nor accepted worldly glory.*

20. *The conſtant carriage of Chriſt.*

21. *The vaine variety of mens affections.*

22. *Glory*

22. *Glory of this world how to be esteemed.*

23. *Comforts both Diuine and Morall against the miseries of this life.*

24. *The businesse of Gods glory is resolutely to be vndertaken.*

FIrst, they led him before *Annas*, the father in lawe to *Caiphas*, the high priest. *Annas* sent him bound to *Caiphas*, wher the Scribes & Elders were assembled: before whom he receiued a blow on the face. which being done in full act of iustice, by an Officer of the Court, who was not to order, but to execute what should bee commanded: A poore accused Innocent, interrogated by the Iudge, in full face of iustice, before such an assembly, by such an Officer to be stricken? What shall we say? but that it was an insupportable indignity; and that

Christ accused.

that the prouidence of GOD, which is often effected by wicked meanes, would blast this counsaile with an indelible staine: for that (blinded with their present rage) they did violate nothing more then their owne authoritie. But what such inclination can great Magistrates haue, which they shall not finde Officers vigilant and nimble, both to espie and execute? yea, to disguise with some appearance of reason? yea, happly of religion? *Answerest thou the high Priest so?* Notwithstanding our milde Sauiour was so far, either from reuenging, or from reuiling; that he was ready rather to haue turned the other cheeke. 1

Which patience if thou obseruest (O my soule) together with all his behauiours in the other passages of his passion; thou shalt therein finde a perfect cure for all thy imperfecti-

ons,

2

ons, a straight rule to direct thee in all the carriages of this life. For as it had beene vnprofitable, to know how to walke, if we had beene still detained in prison; so had it not beene sufficient for vs to haue beene set free, if we had not receiued directions for our way: if going blindfold with ignorance, the first that should haue met vs, might haue carried vs backe to prison againe. To this end, hee hath not onely poynted out our path, but hath troden euery step before vs; hee hath giue vs instructions by many other, but none were euer sufficient for example but himselfe. The they formed a solemne processe against Iesus; whereby Innocency was arraigned, truth accused and Iustice condemned. Whereby our most Innocent, true, and Iust Sauiour was condemned of blasphemy, by the greatest blasphemers that euer were.

were. For what greater blaſphemy can bee imagined, then not onely to deny, but in this faſhion to outrage the eternall Sonne of God? then not onely by ſentence to condemne, but in words to charge, or in thoght to ſuſpect him to be a blaſphemer? After this, like madde dogges, moſt fiercely they aſſault and inſult vpon him; ſome caſting on his face the ſcowrings of their filthy mouthes; others ſtriuing who might ſtrike him: and with a wanton and merrie malice, aggrauating iniury with ſcorne; they couer his eyes, and bidde him aread, who it was that did ſmite him. And ſo great pleaſure they tooke in this kind both of tormenting his body, and vexing his ſoule, that they would not ſuffer him to take any reſt; but vſed this deſpite, for their diſport, to paſſe away the length and dulneſſe of that night.

O gracious countenance! which filleſt the heauens with glory, which the Angels with ioy and rauiſhment doe deſire to behold; O perfect Image of the Father! how deepely was thy beauty, thy maieſty ouer-clouded with diſgrace? And couldeſt thou hold thy hands? O mighty Lord! Why, they were bound; but couldeſt thou alſo hold thy tongue? or were the hands of thine Angels bound? hadſt thou no reuenge either to worke or to threaten? didſt thou not at the leaſt complaine? O Infinite humility! O ſweet Lord! is it poſſible that there ſhould remaine in the world any footſteps of pride; after this admirable example of patiẽce? O earth and aſhes! thy God did with deepe ſilence indure all theſe indignities; and thou ſtrreſt, thou ſtareſt, thou turmoyleſt thy ſelfe (good man) and tormenteſt others,

4

vpon

vpon the least touch of thy reputation. Thy GOD did pray for those who thus blasphemed him; and thou disdayneſt to speake, or once to looke vpon a man, who hath offered to thee a light disgrace. Thy God would bee esteemed a sinner, when he was pure from any soyle of Sinne; but thou being a detestable Sinner, doest straine to bee esteemed righteous. Thy God was abased beneath the most vile villaines vpon earth; but thou wouldest bee aduanced aboue all men, yea, aboue the Angels, yea God himselfe.

Ah proud flesh! thou canst not swel so high, but vengeance will sit aboue thee: thou canst not lift vp thy selfe so lofty, but Gods hand will ding thee downe. God and pride could not dwell together in one heauen, much lesse can they harbour in one heart.

Mat. 5. 44. 6

Our Sauiour hath taught vs, *to loue our enemies, to doe good to them that hate and hurt vs, that wee may be the children of our Father which is in Heauen.* What ſhould be further ſaid? we are deſirous to bee eſteemed the ſonnes of God; we are ready to aſſume that name vnto vs. Hypocrites and lyers. How can this be, when we hold our ſelues diſhonoured, if we reuenge not the leaſt indignities done vnto vs? yea, when no moderate either ſatisfaction or reuenge wil ſuffice to appeaſe vs? Let vs be aſhamed to call *God* our *Father*: let vs tremble to ſay vnto him; *Forgiue vs our offences, as we forgiue them who haue offended vs.* For this is as if we ſhould ſay; *Forgiue vs not, becauſe we will not forgiue.* Or in plainer tearmes; *Damne vs, Lord, becauſe wee will be damned.* Vndoubtedly, they who are the Sons of God, they who will bee Chriſtians, muſt

7

not

Christ accused.

not onely arriue at this degree of goodneſſe, not to returne euill for euill; but they muſt aduance higher, to returne good for euill. They muſt declare by their actions, that they haue not only ſurmounted euill, but that they haue attained good: they muſt *encounter euill with good.* Rom. 21.

But this (may ſome man ſay) is exceeding difficult to fleſh and bloud. I will ſay more: It is impoſſible. But are we in the fleſh? or are we in the Spirit? If we be in the fleſh, God will neuer aduow vs for his children. If wee haue the Spirit of Christ, whereby wee may terme God our Father; let vs manifeſt this ſpirit, by this effect of the ſpirit: For God will not be either ſerued or deluded by words. 8

And if any man will ſay (which is true indeed, but not ſufficient to excuſe either our idleneſſe, or our euill) that the examples of Ieſus Christ are ſo 9

perfect, as our nature is not able by imitation to approach them: let vs then imitate the example of the Apoſtles, and other ſeruants of GOD, who were fleſh and bloud like vs; and yet endeauoured nothing more, then to purchaſe the ſaluation of their greateſt enemies. If theſe examples bee alſo aboue our pitch, let vs bee aſhamed at the leaſt to bee ſurmounted by Infidels, of whome many haue attained to ſuch commaund ouer their paſſions, as no iniuries were of force, either to *peruert* them to euill, or *diuert* from doing good. And verely, it is contrary to all diſcourſe of reaſon, to all rules of naturall Iuſtice, that a man ſhould be both party, and witneſſe, and Iudge, and Executioner in his proper cauſe; which all reuengefull perſons are. For this cauſe *God*, as ſoueraigne Iudge, hath appropriated vengeance to himſelfe:

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selfe : either immediately from his omnipotent arme, or by meanes of the iustice which he hath established. If we cannot humble our selues to awaite this Iustice ; If wee will wrestle this royalty out of *GODS* hands ; wee shall assuredly draw vengeance vpon our own heads.

Certainely, if thou knewest, O my soule! the value of this high vertue humility, thou wouldest abandon the whole world to attaine it. Desirest thou to receiue mercy? humility will helpe thee, as it did the Publican. Wilt thou haue thy part in the grace of the Gospel? The Lord saith, that he was sent to preach it to the poore ; It is hid from the wise, and reuealed vnto little ones. Wilt thou haue thy prayers heard? *The Prayers of the humble shall pierce the cloudes; and will not depart, vntill the highest regardit.* Desirest thou

10

Luk. 4.18.

Mat. 11.21

Ec. 35. 17.

glory and long life to enioy it?
Pro.22.4. They are the rewards of humility. Wilt thou liue vnder the protection of God, and participate of his graces? *The Lord*
Psal.34.17 *preserueth the lowely, and giueth*
1.Pet.5.5. *grace to the humble.* For as waters do run to the low grounds, so the graces of God doe flow to the humble hearts. In a word, art thou desirous to passe ouer the time of thy life in
Mat.11.29 peace? *Learne of mee* (sayth our SAVIOVR) *for I am meeke and humble of heart; and so you shall finde rest in your soules.* Art thou desirous after this life, to enter into the king-
Mat.18.4. dome of God? thou must then *humble thy selfe as a little childe.* For Heauen is like a stately Palace, with a lowe doore, whereinto no man can enter, except he stoupe. Humility is not onely a vertue, but a vessell that containeth all other vertues.

But

Christ accused.

But take heed, O my ſoule! that thou deceiue not thy ſelfe with the counterfait of humility, with the outward ſhew and ſhadow thereof. It is an eaſie thing to goe in baſe attire, to ſalute ſubmiſly, to kiſſe the hand, to embrace the knee, to caſt downe the countenance, to ſpeake with a weake broken voice, to ſigh often and deepe, to cry and confeſſe at euery word, that thou art a miſerable ſinner: many will performe theſe points in order, but vpon a very light diſgrace, all their humilty is turned into wild furie. It is but a baſe pride, wch is ſhrouded vnder the ſignes of humility: and vices do become more vile, when they are ouercaſt with a countenance of vertue. Take eſpeciall heed alſo of the temptations of pride; which of all other are moſt ſlie and dangerous, and hardeſt to bee knowne. Temptations of o-

11

12

ther vices are somewhat open and plaine; but pride creepeth craftily, as it were with woollen feet: flattering a man, and perswading him, that for many causes much respect is due vnto him. Which a man blinded with selfe-loue, doth easily beleeue; and thereupon openeth his mouth to drawe in that spirit, whereby the glorious Angels were turned into diuels. But he that is truely humble, will say with the Apostle: *Hee that thinketh himselfe to be something, when he is nothing, deceiueth himselfe.* Gal. 6.3.

13 O sweet Sauiour! I most humbly beseech thee, by all thy mercies, and by all the miseries which thou didst sustaine, euen for their sakes, who did thus villanously both blaspheme and torment thee; cast backe thine eies vpon me, as thou didest vpon *Peter*, when in these extremities hee did forsweare thee:

thee: That ſilent looke, which is full of vertue, not onely to be vnderſtood, but alſo to worke; euen thoſe eyes which do open our eyes, and cauſe vs to awake out of the ſleepe of ſecurity: which thou caſteſt vpon vs ſo often, as we are truely touched with ſorrow for our ſinnes. And grant, that this ſpitting vpon thy face, may quench in mee all fiery paſſions; that theſe blows which were dealt vppon thee, may beate downe my preſumption and pride. Grant I ſay, that thy abaſement may abate in me, all high ſwelling and raging deſires; that thy patience, thy ſilence, thy humility, which was ſufficient to aſſwage the wrath of thy Father againſt ſinners; may ſuffice alſo to aſſwage and alter my vaine, both angry and haughty affections. Graunt O gracious LORD! that as thou caſting vppon mee from the high Heaucns, the

14

the eyes of thy pity, thy graces ſhine into my ſoule; ſo I beholding thee with true humility and reuerence from the earth, may readily receiue the beames of that light; euen as the ſtarres, by beholding the Sunne, receiue both light and vertue from it. And becauſe theſe eyes are the Conduits, whereby the ſtreames of thy mercies are deriued into our ſoules; neuer ceaſe, I beſeech thee, to ſet them vpon me: that as all inferiour things depend vpon the influence of the celeſtiall and ſuperiour bodies, ſo my ſpirit may wholly depend vpon thee, and receiue by that influence, both the light and lawe of all my actions.

This vnquiet night beeing ſcarce ended indeede, they led him to *Pilate*, the Romane Preſident of that prouince. For the Iewes at that time were vnder the dominion of the Romans; who

14

Christ accused.

who, albeit they permitted thē the vse of their religion, and whatsoeuer depended directly thereon: yet they debarred them of ciuill iurisdiction, and al cognisance of capital crimes, as in other Prouinces they accustomed to doe. So, albeit the Iewes had condemned IESVS for blasphemy; albeit they cried against him, *Hee is worthy to dye*; yet had they no authority to put him to death: and therefore they led him to the Roman President for the territorie of *Iudæa*. But when *Pilate* vnderstood that IESVS was borne in *Galile*, which pertained to the iurisdiction of *Herod* the Tetrarch; he sent him vnto *Herod*, who at that time also was abiding at *Ierusalem*. Now *Herod* had been desirous of a long season to see IESVS, because of the admirable report which ranne of him; whereupon hee was then ioyfull of his com-

ming,

ming, hoping to haue ſeene
15 him wrought ſome miracle. So
he queſtioned him concerning
many things; but becauſe hee
enquired vpon vaine curioſity,
and with no true intention or
end, Chriſt anſwered him no-
thing; according to that which
Saint *Iames* ſayth: *Yee aske, and*
Iam. 4. *ye doe not receiue, becauſe yee aske*
amiſſe.

O poore deceiued *Herod!*
16 thou hadſt beene of long time
deſirous to ſee IESVS; but
becauſe thy deſire proceeded
from curioſitie, when hee was
preſented before thee, when
thy eyes were firmely fixed vp-
on him, thou ſaweſt nothing
leſſe. Thou ſaweſt nothing
what inwardly he was; in wch
part, as hee is moſt eſpecially
glorious, ſo are the wicked moſt
eſpecially blind. As for his out-
ward forme, it was masked, it
it was diſguiſed (as he had been
deſcribed before by the Pro-

phet

Christ accused.

phet *Esay*) it was nothing agreeable to his proper dignity. He did not only take vpon him the form of a seruãt, but would also bee of no reputation: as a seruant, as a contemptible seruant, and of no reckoning, he appeared vnto *Herod*. With such eyes did they looke vpon him, who regarded more that he was a Carpenter, and the sonne of a Carpenter; then the diuine rayes of his doctrine, miracles, and life. With such eyes did they behold him, who arrested their iudgements, rather vpon the country where they supposed hee was borne, then vpon the actions which they saw him performe. And with such eyes doe they euer looke, who more respect the outward glasse of glorie, then the substance of inward pietyand vertue. It is no marnaile, if such men doe not see that which is before their eyes; if they doe not

Es.53.2.

Phil.2.7.

Math.13. 55.

Mark. 6.3. 4.

Io.1.46.

not *perceiue* that which they *misconceiue*.

Hereupon *Herod*, with all his graue Counsailers, and gallant Courtiers, interpreting the silence of IESVS for simplicitie, did openly contemne him; and for plaine declaration, not of his innocency, but of his simplicity, they arrayed him in a white garment, and sent him backe againe to *Pilate*: That he who had been taken before; for a man of euill behauiour: and namely, a glutton, a drinker of Wine, and a companion of sinners [a]: a stirrer of sedition [b]: a blasphemer [c], a sorcerer [d], possessed with a diuel [e]: should then also passe for a passing simple man.

a Mat. 11. 19.
a Luke 23. 2.
c Mar. 27.
d Mat. 12. 24.
e Io. 8. 48.

O true comfort of all afflictions! whether by publike iniustice, or by priuate iniuries. Learne, O my soule! learne by these exemplarie instructions of thy Master, to make small

18.

account

Christ accused.

account of the iudgements and eſtimations of this world. Leaue off ambitiouſly to affect the vaine breath of humane prayſe; which is like to an Eccho, a meere ſound without any ſubſtance; and in whoſe voyce a man is in that degree, eyther good or bad, wherein he is eſteemed a friend or a foe. Chriſt had profeſſed before, that hee ſought not his owne prayſe: and tolde them who affected glorie, that they ſought they knewe not what. To whoſe glory it was, that hee neither deſired nor accepted the glory of the vvorld: looking with no other eye vpon the glaſſe thereof, then Phyſicians do vpon the Vlcers and diſeaſes of their Patients.

Io. 8.50
Mat.20.22

And now in this height of ſcorn, in this depth of diſgrace, our Sauior did not once change his cheere, not caſt downe his countenance, not let fall any either

either intemperate, or ſubmiſſe, or otherwiſe vnſeemely word. Hee ſealed vp all his thoughts with ſilence; partly to manifeſt thereby his perfect patience; partly to declare, that he wholly repoſed himſelfe vpon the iudgement of his Father; and partly to expreſſe, that as well their opprobries, as their accuſations deſerued no anſwer. So hee remained conſtant, like a firme Rocke, which repelleth and turneth into froth, all the waues that beat vpon it. And as the body of a man abideth at a ſtay, although his ſhadow be at one time long, and at another time ſhort: ſo he retained the ſame cõſtant courage, both in the ſweete gale of the applauſe of men, and in the bitter blaſts of their opprobrious outrage: expreſſing ſtill, a modeſty in the one, and a grauity in the other. Trees well rooted do beare all ſtormes, the wind

toſſeth

Christ accused.

ofseth not the wheate, but the haffe: and vaine either honor or infamy moueth no man, who is not either light or weake.

Behold also, how vainely variable the opinions of men are: constant onely in inconstancy, & persisting in nothing but in change. *They* who cryed, *Hosanna in the highest*; doe in short time after cry, *Let him be crucified*: They, who saluted him for their King; doe presently professe, that they haue no king but *Cæsar*: they, who met him with Oliue branches, doe now present him with swords and staues: they, who had spred their garments before him, did now despoile him of his owne garments. Finally, they, who did both acknowledge & adore him for the Son of God; within few daies preferr'd *Barabas* before him. Who therefore will esteeme the base breath of this mutable monster,

21

for

for true glory? Who will credite the iudgement? who will truſt the affection thereof? who will be ſo baſe, to fawne thereon for a fewe crummes of credite? Who is ſo ſeruile, to vndertake all paines to pleaſe it? to looſe all liberty, rather then to looſe the liking thereof? being more carefull in caſting what the world will ſay of him, then what GOD will ſay to him, when the world ſhall be at end.

23 From hence thou maiſt draw both diuine and morall comforts, in all miſeries, that either malice, or vnkindneſſe can lay vpon thee. Diuine, for that no greater reproach can be offered vnto thee, then was offered not onely to thy Maſter, but to thy maker for thy ſake: morall, for that thou ſeeſt how fooliſh, yea, how frantick and falſe the opinions of men are; prone alwaies to iudge well of the wicked,

Christ accused.

ed, and hardly of the good. 1

Behold heere, vertue is accounted vice; truth, blaſphemie; and wiſedome, folly: behold the peace-maker of the world, is iudged a ſeditious perſon; the fulfiller of the law, a breaker of the Law; our Sauiour, a ſinner; our God a Diuell. O poore and troubled man! wherefore doeſt thou weakely waile, for any iniury or abuſe that is offered vnto thee? God handleth thee no otherwiſe in this world, then hee handled his onely Sonne; who hath begunne to thee this bitter potion, not onely taking aſſay thereof, but drinking to thee a full draught. It is not onely a comfort, but a glory, to be a partner and fellow ſufferer with Chriſt; who delighteth alſo to ſee in vs ſome repreſentation of himſelfe. Dogges do not barke at thoſe whom they know, and with whome they

are-

are familiar, but against ſtran-
gers they vſually barke; not al-
wayes for any hurt, which they
feele or feare, but commonly
by nature, or vpon euil cuſtome.
How then canſt thou be a ſtran-
ger to the world, if it doth not
moleſt thee? if it detracteth not
from thee? How art thou a
member of Chriſt, if thou wilt
not participate with him of the
iniuries and perſecutions of this
life? How canſt thou be accoun-
ted a friend vnto him, if, ſeeing
him ſo miſerably handled by
the world, thou wilt notwith-
ſtanding loue and imbrace it?
If thou wilt vouchſafe, to be ei-
ther kindly or honourably vſed
of it?

24 Heere alſo wee are further
taught, that the buſineſſe of
Gods glory, and of the health
of mens ſoules, howſoeuer baſe
and ignominious it ſeemeth,
muſt be reſolutely both vnder-
taken and performed by vs; al-
though

hough we be Princes and Po-
ẽtates of the earth: for to ſerue
God, is truely to raigne.

§. 6.

How he was ſcourged.

1. *WHerefore the Iewes refuſed to enter into the Iudgement Hall.*

2. *The hypocriſie of the Iewes.*

3. *Their importunity.*

4. *Scourging was a puniſhment both ſeuere and alſo ignominious.*

5. *Chriſt our true Sampſon.*

6. *Wherefore the wiſe men of this world account the doctrine of the Goſpell folly.*

7. *Wherefore they doe account it madneſſe.*

8. *God did that for men, which they eſteeme madneſſe.*

9. *The loue of God hath dazeled the wiſedome of this world.*

10. *Our ſinnes torment Chriſt ſo oft as we commit them.*

11. *A meditation against sug-*
gestions of sinne.

12. *The torments of Christ*
were not so great, as his loue made
him desirous to suffer.

13. *A short prayer and thanks-*
giuing.

14. *The force of loue.*

15. *Loue subdued him who*
subdued death.

16. *The violence of loue*
sweet.

17. *The excellency of loue.*

18. *The vnion of God and man*
by loue.

19. *A prayse of loue.*

20. *The price whereat the pur-*
chase of loue is set.

NOw when IESVS was brought againe from *Herod* to *Pilate*, the Iews refused to enter into the iudgement Hall; lest they should bee defiled, and there-

thereby made vnfit to eate the Passeouer. So scrupulous were they in an outward Apery of Religion, when their consciences were charged with many bloudy pollutions. So entirely had the two formall Sisters, *Superstition*, and *Hypocrisie* (conceiued and brought forth by the braine of man) possessed their hearts; that they refused to enter into *Pilates* house, because he was vncircumcised, and yet they compelled him in a manner, to satisfie their murtherous desires: they would not appeare in the place where Iudgement of death was vsually giuen, and yet their hands and their thoughts were bathed in bloud. 1

They had not many houres before waged IVDAS to betray IESVS, suborned false witnesses to accuse him, encouraged Officers most despightfully to entreate him, and did 2

then moſt impudently impor-
tune his death: yet did they ap-
parell all this with an outward
Mantle of Religion.

6 And whereas it is the office
of accuſers, to come prepared
at all points, to bring with them
both their accuſations & their
proofes; theſe ſhameleſſe pro-
ſecuters, albeit they charged
Ieſus with two moſt capitall
crimes; blaſphemy againſt God
and treaſon againſt the Empe-
rour; yet they perſwaded PI-
LATE to arreſt his Iudgement
vpon their words, and to make
no further enquiry: affirming,
that *by their lawe he was worthy to*
dye; and that, *If he had not deſer-*
ned death, they would not have
brought him. The ſentence wch
they required, was not (*Iudici-*
um) the Iudgement of a Preſi-
dent, but (*praiudicium*) their
owne preiudicate conceites,
which they had brought with
them.

Yet

Christ accused.

Yet *Pilate*, perceiuing that t was onely vpon a madde maice, that the Iewes did thus violently prosecute Iesus; and uppoſing, that partly by repite, and partly by ſeuerity, the eate of their hate might be apeaſed; hee determined to lay pon him ſo ſharpe a puniſhnent, as might ſuffice to ſatisfie heir cruell deſires. Hereupon, e cõmanded that Ieſus ſhould ee ſcourged. A puniſhment, vhich for the ſeuerity, was apointed by *Moſes* for maleſators, according to the quality f their offence; yet with limiation, that it ſhould not exceed orty ſtripes: and for the infamy hereof, the Romanes did exempt their Citizens from it. Forthwith the tormentours did ſtrip him out of his garments, and charge vpon him with ſuch bloudy blows, as if he had been both the greateſt offender, and the baſeſt ſlaue in the world.

4

Deut. 25. 3.

Acts 22. 25

Behold now, O my ſoule! what a butchery thy Sauiour hath ſuffered for thy ſake? Behold him diſpoyled of his garments, who cloatheth the heauens with clouds, adorneth the fields with flowers, giueth rayment to euery liuing creature, apparrelleth his Saints with righteouſneſſe & glory. Behold him torne with whips, whoſe ſeruants were wont in his name to ſcourge the diuels; hauing no man on his part, eyther with hand to helpe, or with heart to pitty him. And where was thy beauty become? Where was then thy glory? O true *Sampſon!* who hath cut the haires of thy ſtrength? who hath bound thy hands and thy feete, and deliuered thee to the power of the *Philiſtines*? Certainely, it was onely the loue of DALILA; onely the loue of the Church that did cauſe this calamity: the deſire which thou haddeſt

4

to

to wash her with thy blud, hath thus deliuered thee to the power and pleasure of thy enemies.

O ye Saints of God! if euer you were rauished & transported from your bodily senses, by contẽplatiõ of heauenly things; let it bee at this exceeding goodnes & loue of CHRIST, in being thus humbled and tormented for miserable men. This hath made the wise men of the world, to esteeme the doctrine of the Gospell, not onely folly, but extreame madnesse. For they esteeme it folly, when they heare, that riches is in pouerty; ioy in teares; liberty in subiection; in humility glory; in mortification peace; in the crosse a Kingdome; in renouncing all thinges, the dominion of all things. But when they heare, that the Diuine substance, most glorious, most pure, would thus bee abased, and iniuried by men; they esteeme it

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7

it a poynt of meere madneſſe.

8 O all ye powers of the world! let this aſtoniſh you, that God would vouchſafe to do that for men, which they themſelues ſhould eſteeme madneſſe. And you wiſe men of this world, you know right well, you haue often both obſerued and ſaid, that Maieſty and Loue are ſcarce compatible; that the actions of loue can neither be ruled nor eſteemed by wiſedome. Lay a-

9 ſide your wiſedome then, and looke into his loue: for his loue hath dazeled your worldly wiſdome. He hath planted a vineyard in this world, and beareth ſo great loue towards it; that hee is (as it were) inebriated thereby, and put, in a manner, euen from himſelfe. But laugh not (O ye wiſe men) hereat, as *Cham* did at the nakedneſſe of his Father; leſt hee caſt vpon you a cruell curſe.

And thou, ô my ſoule! what

ſayſt

ſayſt thou? what thinkeſt thou? where are thy teares, ô drye ſoule! to bathe thoſe bruiſes, which thy Sauiour in loue did ſuffer to heale thee? where is thy ſorrow? where is thy deteſtation of thy ſinnes, which were the procurers of all this puniſhment? For certaine it is, that thy ſins, not only did then, but doe ſo often torment him, as thou doeſt commit them: euen as the Apoſtle hath ſaid; *He that ſinneth, crucifieth the Son of God, and maketh a mocke of him.* *He that breaketh the law of Chriſt by wilfull ſinne, treadeth the Sonne of God vnder his feet, polluteth the bloud of the New Teſtament, and reproacheth the holy Ghoſt.* 10 Rom. 21. Hab. 6. 6. Heb. 10.

Whenſoeuer therefore thou art about to conſent to any ſin, preſent vnto thy ſelfe the forme of thy Sauiour, vnder the hands of the cruell Souldiers, wholly embrued in his own bloud; not deſperately raging, not weakly 11

wailing, but in this mild manner, partly exhorting, and partly intreating thee.

Friend, thou hast often heard how I haue loued thee. If words beare no weight to assure thee
12 heereof, behold effects. Behold me desirous, so aboundantly to satisfie the iustice of my Father, for thine offences, that I haue shut from my selfe all meanes, either of helpe to withstand, or of comfort to mitigate these extremities; which notwithstanding are much lesse, then my loue hath made me desirous to suffer for thy sake, in case the iustice of my Father had so required. See this my loue heere registred with my blood; listen how euery lash, both giueth a liuely testimony thereof, and perswadeth, yea beseecheth thee with an heauenly voice, to loue me againe. But if thou wilt not afford me this kind affection, let mee at the least (I pray thee)

thee) obtaine so much pitty at thy hands, to forbeare thy sins: which doe not onely renue, but very much increase my smart. For certaine it is, that thy offences doe dayly torment me: and that these souldiers should neuer haue had any power to touch mee, had not thy sinnes enabled them therevnto.

Sweete IESVS, with reuerence I kisse thy blessed stripes, and doe thankefully both acknowledge and embrace thy loue: most earnestly entreating thee, so to kindle, so to enflame thy loue also within mee, that it may melt the frozen moisture of my hard heart into teares; both in compassion of thy sufferings, and in sorrow for my sinnes which drew them vpon thee. Oh! how happy am I, that haue so louing a Lord; what can I neede? what need I feare? Oh! how cruel am I, if I will

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commit any fact which doth not onely displease, but dishonour and torment him? What pity shouldst thou haue in punishing me, if I haue none in offẽding thee? There was no greater mercy, then to cast such loue vpon vs: there is no greater misery, then not to acknowledge, and in some degree of duety to answere this loue.

14 Cant.6.8. O loue, more strong then death! death subdueth al worldly things, and yet thou subdueſt death: thou triumpheſt ouer all power, either by resisting, or by enduring. Thou art the bush which did burne, but not consume; thou art the most perfect Adamant, which will weary all armes wch will breake all hammers, before it will yeeld. Thou mad'st the Apostle say; *Nothing shall separate vs from the loue of Christ: in all things we are more thẽ cõquerers, through him who loueth vs.* Death subdueth all worldly

Exod.3.

Rom.8.

tings;

thing ; but thou hast subdued him, who hath ouercome death, and made him subiect vnto thy yoke. For what drewe him downe from Heauen, into the myre of miseries? what made him a scorne of men? wherfore did he fast, weepe, labour, and watch? wherfore liued he both in pouerty & contempt? wherfore endured hee both an ignominious and painefull death, but for the loue of our redemption? O inuincible vertue! who hast ouercome the Lord of all things, wilt thou not ouercome a weake man? shall my heart onely be able to resist the force of thy fire? O sweet tyrant! with what soft flatterings dost thou enforce men to great attẽpts? without any feeling of difficulty, without any feare of dãger; being caried wᵗʰ delight to that wᶜʰ they desire: which delight in going forward, drowneth all sence of labour, through

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through which they wreſtle. Nothing is therefore ſo ſweete as loue, nothing ſo ſtrong; nothing maketh men more cruel, nothing more compaſſionate. It is ſtrong in obtaining, it is ſweet in enioying; it maketh men cruell to themſelues, and compaſſionate to him whome they doe loue.

17 And it is meete that wee ſhould liue in ſubiection of loue; for whatſoeuer is contained in the Scriptures, either is loue, or pertaineth vnto loue: and nothing is ſo precious as a Soule that loueth, but onely GOD who giueth loue. *Loue* is the Queene of all vertues. It is the end of all the commandements and counſailes of God. Yea, all creatures are made ſeruiceable vnto man for this end. It is the Soule, life and perfection of other vertues: the ſtone, which turneth all that it toucheth, into gold; the ſtampe which

which maketh al our coine currant with God. Insomuch as if we loue, we may do what wee will: for whatsoeuer is done in loue, God doth accept. Yea, by louing the good actions of other men (by reason of the communitie of the Church) we make them our owne. It is a sword to cut in sunder the sinewes of al vices, and a spur to stir vs vp to al vertuous atchiuements. It is the certaine measure, as wel of perfection which men haue in this life, as of glory which they shall haue in the life to come. *If I haue not loue*, (sayth Saint *Paul*) *I am nothing*; for GOD wil giue vnto euery man, according to the proportiō of his loue. Lastly, it vniteth vs vnto God: for loue is a mean, which knitteth two extreames, the louer, & that wch is loued, into one. Do we loue the earth? we are earth: do we loue God? what shall I say? Are we God? assuredly

18. assuredly wee are vnited with God. Yet this vnion is not naturall, but spirituall: not transforming the nature of man, but changing his affections and whole manner of life. That as the shadow followeth the body, so the will of man adhereth to the will of God; louing and hating as hee doth prescribe; without any respect vnto himselfe, but onely to the honour of God. For as yron cast into the fire, taketh the nature of fire, and yet ceaseth not to remaine yron: so he that burneth in the loue of God, is partaker of the purity and sanctity of God, and yet abideth still man.

O loue! the roote of all vertues: the daughter of grace, the Mistresse of truth, the glasse of Religion, the ballance of reward, the marriage garment, the key of Paradise; the strēgth of those that fight, the Crowne of those that conquer; the felicity

licity of Saints, the ioy of Angels, the terror of diuels. Without thee, faith is dead; hope, a vaine presuming; holinesse, hypocrisie; zeale, furie: with thee a man standeth, in prosperities, humble; in aduersities secure; in hard passions, strong; in good workes, chearefull; in temptations, safe. Are wee poore, and able to giue little? are wee either ignorant or weake, and able to doe little? let vs loue much, and that will be a supply vnto both: for he that loueth, is of ability to doe much; and he giueth much, who giueth himselfe.

Is it not meete therefore that we sell all that wee haue to purchase this Pearle? can any thing bee too deare to giue? can any thing be too hard to suffer, that wee may obtaine it? Is it a small matter that it is said: *God is loue?* Is it a small matter to *dwell in God*, and to haue *God dwell in vs?* 1 Io. 8. 4.

God

God is loue: what more precious? *Hee that dwelleth in loue, dwelleth in God*; What more secure? *And God in him*: What more glorious? It is not sayd, God is humility, God is patiẽce, God is obedience; but *God is loue*. All other vertues are the gifts & graces of God, but loue is said to be God himselfe.

O diuine vertue! so often, so greatly, but neuer enough commended. O sacred loue! which alwayes burnest in the bosome of God. I cannot value thee to thy worth; I haue nothing in me, that is a fit price for thee: but I will giue for thee all that I haue; all my delights, all my desires; I will leaue all for his loue, who hath left his kingdome and Throne for loue towards mee. And when I shall haue giuen all, I shall thinke that I haue giuen no more then nothing: for thou wilt more sweetly refresh, more aboundantly

dantly satisfie, more assuredly defend me, then all that I am able to giue.

§. 7.

How hee was crowned with thornes, cloathed in purple, openly scorned and presented to the Iewes.

1. *CHrist reproached in his three great Offices.*

2. *The Iewes did more endeuour to take away the reputation of Christ, then to take away his life.*

3. *Iustice is to be executed with grauity and griefe.*

4. *The Iewes would be satisfied as well with the shame of Christ as with his bloud.*

5. *Wherefore Christ was cloathed with purple.*

6. *Wherefore hee was crowned with Thornes.*

7. *Christ hid more of his goodnesse*

neſſe then he ſhewed to the world.

8. *Wee are to thinke of the torments of Chriſt, both with ioy and with griefe.*

9. *How our ſoules are defiled with ſinne.*

10. *The loue of Chriſt is a prouocation to vs to loue him againe.*

11. *A Prayer and thankeſgiuing.*

12. *The fruite which wee muſt yeeld.*

13. *A thankeſgiuing.*

14. *Chriſt by his trauailes, did both vnburthen and enrich vs.*

15. Pilates *ſhewing of Chriſt, did plainely ſhew that hee was then made a wofull ſpectacle.*

16. *It is the diuels mind not to be ſatisfied but by death.*

17. *Vpon what reaſon the Iews demanded that* Ieſus *ſhould be crucified.*

18. *The agreement of the wicked in doing euill.*

19. *Want of compaſſion ſheweth want of loue.*

20. *By*

20. *By sinning, wee ioyne with the Iewes, in crying against Christ.* Let him be crucified.

21. *A meditation to restraine vs from sinne.*

22. *A Prayer to Iesus Christ.*

23. *A Prayer to God the Father.*

Hen the Souldiers had thus scourged our Sauiour, they brought him into the common Hall, and there againe they stripped him, and put vpon him a purple roabe; and pressed vpon his head (a very sensible and tender part, which the whips before had passed ouer) a Crowne of sharpe thornes; and put a Reed in his hand instead of a Scepter; and scornefully bowing themselues, saluted him King of the Iewes;

Iewes; and ſpat vpon him; and tooke the Reede which he held in his hand, and ſmote him therewith vpon the head. Before he had been charged with blaſphemy, which was a reproach to him as he was a *Prieſt*. Then they couered his face, and bad him propheſie who did ſmite him; which was a ſcorne to him, as hee was a *Prophet*. Now, as hee was a *King*, theſe mockeries were practiſed vpon him: In all theſe three great offices, hee was moſt infamouſly abuſed. Whereby it appeareth, that the Iewes were more deſirous to take away the reputation of Ieſus, then to take away his life. For they ſought but onely the ordinary torment of the Croſſe, to take away his life; but to take away his reputation, they ran into all theſe and many other ſtrange inuentions, equally compoſed of torment and of ſhame; wherein cruelty

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ſeemed

seemed pleasant, and mirth malicious.

Many Heathen people haue obserued this rule of ciuility, to execute iustice with some shew of grauity and griefe : and not with any light, either gestures or ieasts, to moue suspition, of taking pleasure, in taking punishment: not with any extraordinary seuerity, to giue token of priuate reuenge. But it was not sufficient for these sauages to crucifie Iesus, except they did it, both with derision and despight : their malicious minds must of necessitie bee satisfied, as well with his shame, as with his bloud : and that after a very vnusuall manner. For when was purple before that time vsed for dishonour? who euer vntill that day had beene crowned with thornes? The purple reached but to a scorne, but the thornes went further ; for how many thornes

thornes did pierce his flesh, so many streames of bloud issued from him. It was not by chance and aduenture, that he was clothed in purple, and therin mocked; but as the holy Ghost made *Caiphas* to say, *It is expedient that one should die.* And likewise *Pilate*; *What I haue written, I haue written*; so it made the Souldiers to scorne him in a purple garment: In token, that whatsoeuer they did to his reproach, should follow to his honour and praise.

6 Neither was it without a mystery, that they set vpon his head a Crowne of thornes. For God had cursed the earth, because of the transgression of *Adam*, to bring forth thornes and bryers vnto vs. This curse hath our Sauiour taken vpon him; the poynts of these thornes are broken in his flesh: now are all things blessed, all things reconciled, all things both healed and hallowed

hallowed with his bloud.

O my Sauiour! how largely didst thou satisfie the Lieutenant *Pilate*, for remayning one night in his house; by sprinckling euery part thereof wherein thou cameſt, with thy blessed bloud? O cruell Souldiers! doe you know, either what you do, or whom you haue in hand? assure your selues, you see not that which in him appeareth; and yet doth not that now appeare in him, which hereafter you shall see. 7

For as in vs, that goodnesse which we either presume in our selues, or make shew to others, is more then that which in truth we haue; so in the Son of God, that which hee hid of his goodnesse, was more then that which he shewed to the world.

But as the Souldiers in tormenting thy Sauiour, combined sport with spight: so thou, ô my soule! so often as thou thinkest 8

there-

thereon, doe it ioyntly, both with ioy and with griefe. With ioy, for the benefit which therby thou haſt receiued; with griefe, for the miſeries which hee did endure: with ioy, for his exceeding loue towardes thee, in that hee was rather deſirous then content, to endure ſo baſe, both infamies and torments for thy ſake; with griefe, for the grieuouſneſſe of thy ſins, which prouoked the iuſtice of GOD to ſo great ſeuerity.

9 Woe is mee! alas, wretch that I am! how doe my ſinnes defile my owne ſoule, ſeeing they haue ſo defiled the pure glaſſe of the Maieſtie of the Father? ſo troubled the cleere fountaine of all beauty and delight? O Sunne of iuſtice! O light of thy Fathers glory! wherefore wert thou content, to receiue the filthines and deformities of my ſoule, and to endure

endure the paines which my sinnes did deserue? *Wherefore is thy apparrell red, and thy garments like him that treadeth in the Wine-presse?* Were it not fitter that offenders should suffer for their owne deserts, then that thou (O innocent Lord) shouldest thus bee torne with torments for them? had it not been fitter that this filthinesse should haue remained vpon the proper dunghill, then to bee cast vpon thee, the purity of all beauty and glory? Esa. 63. 2.

What loue mooued thee to haue so great care of mee, that thou wert vtterly careleſſe of thy selfe? to bee so desirous of the cleanenesse of my soule, that thou wouldest bee thus defiled to bestow it on me? O my Saviour! what am I in respect of thee? What am I to thee, but trouble, torment, infamy, death? What art thou to mee, but rest, pleasure, honour, life? If ther-

fore thou loueſt me, who am ſo grieuous vnto thee; wherefore doe I not loue thee, who art my ſaluation? wherefore am I not prouoked to abſtaine from ſin, to caſt out all vncleane deſires, which are ſo many thornes to thy bleſſed body? to deſpiſe the vaine braueries of the world, which were here applyed to deſpiſe thee? to put my whole affiance in thee, who thus haſt loued mee; and with chaines of perpetuall duty to linke my ſelfe moſt ſtrongly to thee?

11 O my redeemer! receiue me thy weake and vnworthy ſeruant, to yeeld vnto thee both obedience and praiſe: ſhut me not from thee, whom thou haſt created for thy ſelfe, whom by thy ſelfe thou haſt redeemed. I am thine, O my God! I deſire to bee thine; I doe and will reſolue to bee thine. I will not deliuer the keyes of thy riches to any other then

to

to thy selfe. I will not beare fruite to any but to thee, who hast planted, and doest continually both water and purge me. The branches of this Vine, which are the faculties of my soule, shal bring forth flowers vnto thee; namely, good desires: they shall bring forth fruit vnto thee; euen my words and my workes. Mine eyes shal regard thee, my tongue shall praise thee, my feete shall follow thee, my hands shall serue thee; my vnderstanding shall alwaies contemplate vpon thee; my memory shall neuer let thee goe; my will shall delight only in thee; my soule shall bee enfolded in the flames of thy loue. This is the fruite which thy Vine must yeelde; this is the profit which thou doest expect. Enuiron it, O Lord, with fiery walles; shut all the gates thereof: *Set the Cherubins* to keepe the way, that nothing may 12

enter but thy ſelfe. I pray you all the Creatures of this world, & if you will not be entreated, I do adiure you, in the vertue of obedience to our common Lord; come not neere, trample not within this Garden, touch not any thing that groweth therein: all is the Lords, I will *reſerue* all to *ſerue* him; you ſhall bee meere ſtrangers vnto me. I abandon all Creatures for the loue of him, who hath abandoned his kingdome for loue towards mee. For, to this end I was created; and I can yeeld him no other recompence for all his ſufferings, but to loue only, and alwaies to praiſe him.

13 Bleſſed art thou, O moſt merciful and mighty Lord! the comfort of my life, the light of my eyes, the port of my deſires. All thy Angels and Saints, all thy creatures for euer praiſe thee: for that by the merite of thine

thine vnſpeakeable charity and humility, which bowed thy backe to vndergoe the miſeries due to vs for our ſinnes; thou haſt not onely freed vs from all our euill, but participated thy heauenly graces vnto vs. Thou diddeſt caſt no trauell vpon thy ſelfe, whereof thou diddeſt not vnburthen vs. And further, in taking vpon thee our fleſh, thou haſt giuen vs thy ſpirit; in taking vpon thee our ſins, thou haſt giuen vs thy righteouſnes; in taking vpon thee the puniſhment which wee could not auoide, thou haſt giuen the glory which thou diddeſt poſſeſſe; in making thy ſelf like vnto vs, thou haſt made vs in the ſight of thy Father, after a ſort, and in our degree, like vnto thee. By ſuffering that which we had deſerued, thou haſt procured vs that which wee could not deſerue; by ſuffering that which pertained vnto vs, thou haſt caſt 14

that vpon vs, which in right pertained onely to thy ſelfe. So that all thy paines are our aduantages and preferments, thy diſhonour our glory, thy miſeries our merites, thy ſufferings our ſatisfaction; thy reproches make vs without blame, thy bands free vs, thy ſtripes heale vs, thy ſorrowes comfort vs, thy trauells refreſh vs, thy condemnation iuſtifieth vs, thy death reduceth vs to life.

Now, when *Pilate* ſaw that Ieſus was in ſo pitifull a plight, that hee ſuppoſed the ſight of him ſufficient, to breake the bloudy purpoſes of his enemies hee led him forth to the people, and ſayd vnto them; *Behold the man*: What would you haue more? If it bee for malice that you are ſo violent againſt him, behold how miſerable hee is; if for feare, behold how contemptible: fault he hath done none.

15 Aſſuredly, this ſhewing of Ieſus doth

doth plainely shew, that he was made a wofull spectacle : So wofull, as *Pilate* did verely beleiue, that the very sight of him would haue moued the hardest heart of his enemies to relent, and say; This is enough; wee desire no more. But they insatiable in cruelty, importuned *Pilate*, some with perswasions, others with confused clamours and cries, that hee might bee crucified. They had the diuels mind, which is not satisfied but by death. No punishment but death, no death but by the Crosse, could satisfie their desires. 16

But, O you formall obseruers of your lawe! seeing you had condemned *Iesus* of blasphemy, vpon what reason (if there bee any reason in your actions) doe you cry out, *Let him be crucified?* The Crosse was not the punishment which the law appoynted for blasphemie : The lawe of

Leu 24.14 17

Moſes ſayth, *Bring the blaſphemer out of the hoaſt, and let all the congregation ſtone him.* Aſſuredly, beſides the violence of paſſion, which is able to pull men, not only from their iudgement, but from their ſence; wee muſt mount our minds a little higher, and with the holy Euangeliſts ſay: *All this was done, that the Scriptures might be fulfilled.* The death of the Croſſe was appointed by the Father, and accepted by the Sonne. It had been prefigured, it had beene propheſied; *Ieſus* him himſelfe had foretolde more then once, that hee ſhuld be deliuered by the Iews, to be condemned and crucified by the Gentiles. What then ſhall we ſay? but with the holy Church of *Hieruſalem* acknowledge; *that Herode and Pilate, with the Gentiles and people of Iſrael, aſſembled to doe whatſoeuer the hand and counſaile of God had determined.*

Acts 4.27.

Many

Many times before, when the Iews went about to apprehend *Iesus*, they wanted power; when vpon surmise of blasphemy they would haue stoned him; when they would haue throwne him headlong from the edge of a hill; he easily escaped them. Euen in the day time, in their populous Cities, enuironed with their thickest throngs. Partly because his time was not then come; and partly, because these were not the deaths appoynted for him. But when the time arriued, that *the Iewes should deliuer him to the Gentiles, to bee crucified*; albeit they assailed him in the night season, without the Citie, amidst his Disciples; albeit he shewed his diuine power in striking downe those who came against him: yet did hee voluntarily submit himselfe, both to the shame, and to the torments, and to the death of the Crosse.

Ioh. 7. 30. & 10. 39.

Io. 8. 59.

Luke 4. 29

When this time was come, neither would hee escape, neither could the Iewes desire against him any other death, but the death of the Crosse. Among all that multitude, there was not any variety either of voice or of opinion. They all agreed to take away life from the Son of God; they all agreed that hee should be crucified. They all agreed to prefer *Barabbas*, who had slaine the liuing; before him, who hath reuiued the dead. Wherein, if we seuer the work of God, from the worke of man, we shal find the greatest mercie, and the greatest cruelty and malice that can be: the greatest mercy, in saiuing enemies; and the greatest cruelty & malice, in oppressing a friend. And this is vsually a propertie of the wicked, in matters of vertue, to disagree one from another; so many men, so many mindes; but in wickednesse and mischiefe,

(as

(as if they were quickned by one Spirit) they all iumpe in one Iudgement; they alwayes concurre in one desire.

Seeing then (O my soule) thy Sauiour hath found so little pitie amongst the Iewes, turne thou thine eyes vpon this lamentable forme, and say vnto thy selfe; *Beholde the man*. Beholde his bounty, behold his loue, behold his distresse.

And if thou feelest no com- 19
passion of the paines and anguishes which he endured, assure thy selfe, thou wantest loue: for they who loue, are alwayes sorrowfull for the miseries of the parties whom they affect. If thou findest not within thee, this testimony of loue, yet abhorre to ioyne in malice with the barbarous Iewes, in crying against him; *Let him bee crucified.*

Which voice thou dost so oftē 20
cast

caſt forth, as thou conſenteſt to any ſinne; for ſo much as thou doeſt a thing, whereby thou wouldeſt binde him to dye againe, if his former death were not ſufficient.

21. So often therefore as thou art inclinable to any euill, preſent this mournefull ſpectacle before thee, and ſay to thy ſelf; *Behold the man:* Which words although they are but few, and ſeeme to containe ſmall matter: yet if thou examine them well, they will not onely ſtay thee from executing thy euill intents, but ſtrike thee downe to the earth, a thouſand times to kiſſe it, vpon conſcience of thy wicked vnworthineſſe; and to powre forth prayſes vnto him, both for thoſe things which once he did endure, and for thoſe which daily hee doth for thee. *Beholde* therefore the greatneſſe of thy ſinnes, by the great ſorrowes which thy Sauiour

uiour did sustaine : *Behold* how necessary it was to satisfie for sinne ; *beholde* how grieuous the satisfaction was. Consider heereupon the rigour of Gods iustice ; consider how abominable a thing sinne is vnto him. Coniecture also, what reuenge GOD will take vpon sinners themselues, who do not both acknowledge, and accept the benefit of their redemption ; seeing so seuerely he punished his most deare and innocent Sonne for their sinnes.

O sweet Christ ! graue this thy shape deep within my hart; that continuing in the contemplation of these points, I may not be, both so vnthankfull and cruell in affection towards thee ; nor yet either so senseleſse or desperate in care of my selfe ; as to commit that, which is so painefull and ignonious to thee, and to mee so dangerous. 22

Remem-

Remember, O my Lord! what I am to thee, and thou to mee; and doe not flye from me, that I may finde thee. I do make a long iourney vnto thee, I proceede ſlowly, I doe often make ſtay, often I goe backe: ſtrengthen me, ô Lord! guide my ſtumbling ſteps, draw me after thee with the line of thy loue; bee not weary to expect him, who is not able to holde out pace.

And becauſe my weakneſſe is ſo great, that I doe often faile, either in purpoſe, or in power to reſiſt ſinne: ceaſe not (I beſeech thee) to preſent this thy freſh bleeding forme, to the mercifull maieſty of thy Father for mee: And with that loue wherwith thou diddeſt not only *ſuffer*, but *offer* thy body, to be thus diſhonored for my ſake, vouchſafe alwayes to interpoſe the ſame betweene his iuſtice and mee. And although the

ſight

ſight thereof was not ſufficient to appeaſe the hatred of thine enemies, yet will it pacifie the wrath of thy Father: becauſe whatſoeuer thou diddeſt ſuffer, it was vnder his obedience; to reſtore his honour, and to ſatiſfie his iuſtice.

O Almighty God! *behold* here *the man*, whom thou haſt appointed to bee a Mediatour betweene thee and ſinners: euen *the man* in whom thou art well pleaſed. *Behold the man*, whoſe righteouſneſſe will anſwer thy iuſtice in euery point; and whoſe puniſhments are ſufficient to ſatisfie the penalty of all my ſinnes. *Behold* his humility, *behold* his obedience, *behold* his ſatisfaction. Oh! that his ſufferings were ballanced againſt my ſinnes: certainly they would ſo farre exceede, both in weight and in worth, that thou ſhouldeſt in iuſtice, rather powre forth thy mercies vpon me

23

Mat. 3.17.

me for the one, then hold them ſtill in diſpleaſure for the other. O moſt iuſt and mercifull God! let this bruiſed body be alwaies in thy ſight. Firſt, fixe thy heauenly eyes vpon his merites, then vouchſafe to looke towards mee; and for his ſake haue pittie vpon mee. Graciouſly graunt, not onely pardon of my iniquities, but participation alſo of his righteouſneſſe: that in the purity thereof, I may be *approued* by thee when I ſhall bee *proued*.

§. 8.

§. 8.

How hee was condemned, and forthwith led to the place of execution.

1. THe iudgement of Pilate, by his owne iudgement was vniuſt.

2. What conſtraint excuſeth from ſinne.

3. The puniſhment that fell vpon Pilate.

4. The iuſtice of the ſentence againſt Chriſt.

5. Chriſt was charged as a ſurety, and as a ſacrifice.

6. The loue of Chriſt and his Fathers Iuſtice were cauſes of his condemnation.

7. For what ſecret cauſe Barabbas was preferred before Chriſt.

8. A ſecret cauſe of the ſilence of Chriſt.

9. The

9. *The silence of Christ hath opened our mouthes.*

10. *The rebellion of* Adam.

11. *The satisfaction of Christ.*

12. *The loue of Christ, is a prouocation for vs to loue him againe.*

13. *A Prayer to that end.*

14. *The loue of Christ is a prouocation for vs to settle our assurance in him.*

15. *It is Iustice now, that offenders for whō Christ suffered should be discharged.*

16. *The merites of Christ inualuable.*

17. *The diuell iustly depriued of the power which he had ouer vs.*

18. *The diuell by stinging our Sauiour, hath slaine himselfe.*

19. *In what manner* Iudas *repented.*

20. *The Iustice of God against the persecuters of* Iesus.

21. *Wherfore the Iewes purchased a place of Buriall, with the mony which* Iudas *restored.*

22. *Wherfore Christ suffered vpō mount* Caluary.

23. *In what sort we must stoupe vnder the crosse of Christ.*

24. *Wee may be bold to cast our sins vpon Christs shoulders.*

25. *Wherefore Christ did turne and speake to the women that wept after him.*

26. *The force of teares.*

27. *Wherfore Christ said to the women, that they should not weepe for him.*

28. *The right weeping.*

29. *A prayer and thankesgiuing.*

NOw although *Pilate* had openly declared, both that Christ was innocent, and that hee had authoritie to acquite him; yet giuing place either to the fauour or furie of the Iewes, rather then to iustice; hee pronounced sentence of death against him, and deliuered him to the pleasure of his enemies. Therefore,

O

O Preſident ! by thine owne iudgement, thy iudgement was
1 vniuſt. For, thou gaueſt ſentence of death againſt him, whom thrice before thou haddeſt pronounced innocent. I will neuer excuſe thy iniuſtice by any colour of conſtraint from the Iewes: for there are two ſorts of conſtraint. The
2 one ſo abſolute, as it excludeth conſent; and this is allowed for a peremptory excuſe. The other proceedeth from inconueniences, many times ſurmiſed, and ſometimes probably true, which drawe the conſent of the will vnto them: and this may happely be pitied by men, but findeth neither pitie nor pardon with God. And therefore, after that thou hadſt
3 been condemned at *Rome*, and confined to *Vienna*, by the ſame Emperour whom thou wert ſo vnwilling to offend: thou diddeſt follow the trace of the great

great traitour *Iudas*, in laying violent hands vpon thy selfe.

Certainly in thee, ô President, this was the greatest peece of iniustice that could possibly be committed; but it was a iust sentence in the high President of Heauen, before whom all the sinnes of the world stand in naked view, and who will not suffer one of them to passe vnpunished. Therfore, because the whole world was not sufficient to satisfie for any one sinne, hee drewe the sword of his iustice, and smote therewith his innocent Sonne; who onely was able among all men, both to beare, & to break his wrath against sinne. But, ô iust Iudge! thou art neuer stirred to wrath but by sin; thou art neuer grieuously wroth but with grieuous sinne. At this time thou vvert grieuously wroth, and diddest grieuously smite thine onely Sonne: But in

in him thou couldeſt finde no grieuous ſin; in him thou couldeſt finde no ſinne at all.

What? diddeſt thou not only releaſe Offenders, but (as did *Caiaphas* the high Prieſt) cauſe the innocent, without cauſe to be ſmitten? And is it not more againſt the lawe of iuſtice, to condemn the innocent, then to diſcharge and acquite the guilty? How then may we eſteeme it iuſtice, which doth not only releaſe offenders, but layeth ſo ſeuere a ſentence vpon the innocent? O light! wch hadſt decreed this myſtery in thy holy counſaile from the beginning, open my vnderſtanding, breake the miſtineſſe of my mind, that I may ſee this worke of Iuſtice and of mercy, wherein thou art more admirable then all thy workes beſide.

Ioh. 18. 22.

Aſſuredly, he is not vniuſtly charged, who owing nothing from himſelfe, vndertaketh the

debt

debt of another man : neither doth the Iudge any more wrong, in giuing ſentence againſt a voluntary ſurety, then he doth againſt a principal debtor. It is pity to ſee a man pay that which he neuer tooke; but if he will ſubmit himſelfe to be a ſurety, if in kindneſſe hee will repreſent the perſon of the debtor, Iuſtice muſt haue her courſe againſt him. It is pity to ſee a harmleſſe Lambe lye bleeding to death; but if it be appointed for a ſacrifice, it is the nature of a ſacrifice ſo to bee vſed. Euen ſo, although hee was without ſinne in himſelf; yet as a ſurety, & as a ſacrifice, hee did iuſtly ſuffer for the ſinnes of other. Although by innocency he was free; yet by loue hee became intangled in debt. For his owne innocency, God was well pleaſed in him; but for our impurities, hee iuſtly gaue vvay to his wrath againſt

againſt him. He was iuſtly charged, not with that which hee had done, but for that which he did vndertake. Wee in iuſtice, ſhould haue beene ſmitten with theſe ſorrowes: this blowe in iuſtice was bent againſt vs: but he in loue ſtepped between the blow and vs, and receiued the full dint thereof vpon himſelfe. *He tooke vpon him our infirmities, and bare our ſorrowes; hee was wounded for our iniquities, and broken for our tranſgreſſions. The chaſticement of our peace was laid vpon him, and with his ſtripes were we healed. All wee as ſheepe were gone aſtray, and turned euery man to his owne way; and the Lord hath layd vpon him the iniquitie of vs all.*

Eſa. 53. 4, 5, 6

6 So then, it was his loue, and his Fathers iuſtice, that caſt him into theſe extremities. Loue entreated that ſinners might bee ſaued, and iuſtice exacted that ſinne might bee puniſhed, to ſatisfie

satisfie both which suites, the meane was found, that one vnspotted innocent, not subiect to death, and yet willing to dye; who was without sin, and yet able to make satisfaction for sinne; should thus cruelly suffer for all offenders.

This, O Lord, is the nature of thy debt; this is the cause of thy condemnation. Innocency maketh thee free; but loue hath brought thee vnder charge of our accounts. In innocency thou art purer then the starres; but loue hath plunged thee in the depth of our deformities. By the greatnesse of thy loue, our sinnes haue soiled the beauty of thy innocency. And therefore, although *Pilate*, respecting thy desert, could finde in thee no cause of death; yet we, respecting thy loue, doe find so many causes thereof, as there are sins in all the world.

Come hither then, and I

will tell you in a word, the cause of his sentence: It was not for his fault, but it was for his loue; his loue and our faults were the ground of this iustice. He that loued both so ardently, and such sinners as wee, was iustly condemned.

7 And happily (O innocent Lord) this might be one secret cause wherefore *Barabbas* was preferred before thee. For *Barabbas* (albeit a villanous offender) did beare no mans sinne but his owne: but thou wert charged with all the sinnes of

8 the world. This also might happily bee a secret cause, which did strike thee into such a set silence, as neither the malice of accusers, nor falshood of witnesses, nor iniurie of Officers, nor cruelty or partiality of Iudges, were able to breake it. For thine innocency needed not, our guiltinesse could not possibly bee defended: thine inno-

cency

Christ cō-demned.

cency was knowne well inough to thine enemies, our guiltines was too well known vnto thee. Wherefore, being now charged with whole worlds of ſinne; being now appoynted by thy Fathers iuſtice, and in thine own loue hauing ſubmitted thy ſelfe in this ſort, both to ſuffer and ſatisfie for the offences of all men; thou diddeſt with holy *Iob*, *laye thy finger vpon thy mouth*: Not for that thou wert not iuſtly prouoked to reply, by many indignities in regard of thy ſelfe; but for that in regard of vs, nothing could iuſtly bee ſaid. There was no place for denyall, none for defence; and therefore with a magnanimous ſilence thou enduredſt all; as before it had beene propheſied of thee.

Iob. 32. 37.

Eſ. 53. 7.

O moſt-bleſſed! O more then moſt precious ſilence of my Sauiour! which hath opened our mouthes, not onely to ſpeake,

but to cry out with ful voice & assurance, *Abba* (*Father*) O blessed Sauiour! our offences haue stopped thy mouth, but thy innocency hath opened ours. In regard of our offences thou hadst nothing to say; but in regard of thy innocency we may cherefully say to the Father, *Father, what hast thou to say to vs?* Thy innocent Son hath not only satisfied our offēces, but hath imparted his innocēcy vnto vs he hath not only made vs vnpunishable by his satisfaction, but by his innocency he hath made vs honorable before thee. His innocency hath made our guiltines the means to display thine infinit mercies vpon vs. O mercifull Father! behold what *Adā* did deserue, & thē behold what my Sauiour hath done. *Adam* rebelled against thy Maiesty, both as thou art God frō euerlasting; and as thou art Creator & Lord of all the world ouer which he aspired to be absolute Master. For the first, our Sauiour was condemned

Rō. 8. 15. Gal. 4. 6.

10

Gen. 3. 22

11

Christ cõdemned.

demned in diuine treasõ (namely blasfemy against god) by *Caiphas* the high Priest, the chiefe iudge in religious affaires: who as he did bear a figure of Christ in this world, so shuld he aboue all men haue known him, & declared him to others. For the second, he was condemned in human treason (namely, rebellion against the Emperor) by *Pilate*, a presidẽt of the greteſt monarch of the world. Seeing therfore he hath been condemned for vs in high treason, both against God and man: seeing he hath endured the punishmẽt of all our rebellions, what haue we any further to answer? His obedience hath defaced our riotous rebellion; by his condemnation wee are acquit. His condemnation before a tribunall vpon earth hath acquitted vs before thy tribunall in Heauen. His sufferings are a sufficient discharge betweene vs and thy Iustice;

his loue is a ſufficient diſcharge betweene his ſufferings and vs: becauſe his loue requireth nothing for all his ſuffrings, but onely that we loue him againe.

O my ſoule! what a forceable prouocation is this vnto thee, not onely to loue thy Sauiour, but to ſettle thy aſſurance in him? For, how is it poſſible that thou ſhouldeſt not loue him, who *reiected* his owne Maieſty, & *ſubiected* himſelfe to this miſery, to ſaue thee?

O good Ieſu! ô health of my ſoule! haue mercy vpon mee, I beſeech thee, and helpe mee; ſtrike this fire within my heart; let my ſoule bee ſatiated with thy ſacred loue. Thou art (O Lord) my full felicity, my laſt end, the marke whereat I aime, the port whereto I ſaile, the terme, the reſt of all my deſires. Wherefore then doe I not loue thee? wherefore doe I not deſire thee with that ardency, where-

Christ condemned.

wherewith all creatures do loue and desire the place of their rest? The fire and the aire doe ouerthrow mountaines, rende vp rockes, shake the whole earth, to breake forth vnto their naturall place: and wherefore doe not I breake thorow all impediments? make way thorow all Creatures, to come vnto thee, who art the onely place both of my refuge and rest? O my desire! ô my sweet solace! my assured strength! wrap my soule in the flames of thy loue, that all careles coldnesse may bee consumed thereby: possesse it so entirely with that diuine fire, that I may haue no sense of any worldly thing. Most sweet, louing, beautifull, noble, rich, wise, glorious, and worthy to bee both loued and adored; ô life of my soule! who didst dye to giue me life; who didst dye to kill death; mortifie me wholly; euen my will, and all

all my euill inclinations, and whatsoeuer is mine, within me. Then reuiue mee againe in thy liuely loue, by vniting all the faculties of my soule vnto thee, and making them obedient to thy will.

14 Seeing also thou hast (O my soule) so rich a treasure, and so liberall a distributer of the same, how is it possible that thou shouldest not rise in hope? Iustice hath found a way to strike the innocent; and cannot mercy finde a meane to saue the guilty? Assuredly, yes. For it is a greater miracle that GOD was condemned and crucified, then that man should bee acquitted and liue. If therefore wee haue the greater, we haue no cause to doubt of the lesse. Iustice hath executed her seuerity vpon the innocent: and mercie will shew her fauour vpon offenders.

15 Yea, if it was iustice, that the

the innocent ſhould bee condemned and executed for ſatisfaction for ſinne; it is iuſtice alſo, that the offenders for whome hee ſuffered, ſhould bee diſcharged. It is iuſtice, I ſay, that the principall ſhould bee diſcharged of that debt, which the voluntary ſurety hath freely payd. Therefore although grace is not due to a ſinner, as he is a ſinner; yet is it due to him as he is redeemed. It is mercy that a ſinner ſhould be ſaued, in reſpect of the ſinner: but it is iuſtice, in reſpect of Chriſt. The iuſt was handled as a ſinner, that ſinners might bee accepted for iuſt. For, it is not agreeable to the rules of iuſtice, that one offence ſhould be twiſe puniſhed; that a debt once paid, ſhould be exacted againe. Hee hath ioyned, he hath vnited himſelf vnto vs: as he cãnot be condẽned againe, ſo cannot we likewiſe be condemned;

except wee breake vnion, and willingly fall from him.

16 Further, it canot be esteemed, how acceptable to his Father was, the obedience, patience, humilitie and loue, wherwith he offered himselfe to this opprobrious death; to restore his Fathers honour, and to worke the redemption of mankind. Seeing therefore his merits are inualuable, and that all are referred to the saluation of our soules; there is no doubt but the same shall bee obtained. The Father will not deny him that, for which he did so grieuously afflict him. This is the couenant which the Lord hath made with our NOAH: the floud of his furie shall neuer againe vniuersally inuolue vs; he will neuer hold backe his mercy from those for whome his Sonne doth intreate mercy.

17 Lastly, as *Adam*, for eating of one forbidden tree in Paradise,

diſe, was iuſtly depriued of the vſe of the reſt; whereof before hee was permitted to rate: ſo when God permitted the diuel, as his Gaoler and Executioner, to arreſt by his Sergeant death, all the Sons of *Adam* (becauſe his iſſue was attainted, and his whole bloud corrupted by that offence) but with exception, that if any were innocent and free from ſinne, hee ſhould not bee touched: the Diuell by laying an vniuſt gripe vpon our SAVIOVR, who was without ſpot of ſinne, is iuſtly depriued of the power, which before he had ouer all others. Hee hath broken his teeth, hee hath left his ſting in that vnſpotted body; yea, by ſtinging another (as often doth the Bee) he hath ſlaine himſelfe. Hee is now no longer able to enforce; only he ſuggeſteth euill aduice, whereby hee ſeduceth ſome vnhappy ſoules, and entangleth them

18

with-

within his nets. But Christ againe hath giuen vs so large light, both by doctrine and by example: the supply of his grace also is so sufficient; that these corrupt counsails may easily be discerned by the one, and auoided by the other.

Now it was not *Pilate* alone, who put the Iewes in remembrance, both of the innocency of Iesus, & of their hellish hate: But *Iudas* also, *when he sawe that Iesus was condemned, repented, and brought the thirty pieces of siluer to the chiefe Priests and Elders, saying: I haue sinned in betraying the innocent bloud, &c.* So many workers as there were of his death, so many witnesses were there of his innocency.

But is it true, that *Iudas* did indeed repent? It seemeth that he did; for hee expressed good tokens of all the parts of repentance. First, hee was deepely touched with griefe; as it appeared

peared both by his speech, and by the euent: then he confessed that hee had sinned: Lastly, hee made restitution, so far as his power could performe; as well in returning the mony that hee had receiued, as in declaring that Iesus was innocent.

Here was *contrition*, *confession*, and *satisfaction*; the 3. parts of true repentance: wherfore then was not his sinne forgiuen? For repentance and remission of sinnes are two inseparable sisters; the one wherof can neither liue nor dye without the other.

It is very true, that *Iudas* performed all the outward parts of repentance. He sorrowed largely, he confessed enough, hee satisfied what he could: But hee wanted the life and soule of repentance.

He wanted faith; without wch, repentance, and all the workes of

of piety and religion are dead. Faith ſo pleaſeth God, that nothing pleaſeth God without it. If hee had beene enriched with one graine of faith, he had neuer deſpaired; it would haue melted his deſpaire into teares. Hee would haue wept bitterly with PETER; and with DAVID, he would haue watered his couch with teares. But wanting faith, the liuely ſpirit of repentance; with ſtiffe obdurate impatiencie, he vſed violence againſt his owne life.

Pſal. 6.

And this was the firſt ſtroke of the iuſtice of God, againſt the obſtinate perſecuters of our Sauiour. It began with *Iudas*, but (ô yee obſtinate Iewes) it hath not yet ended with your ſelues. *Iudas* did forthwith execute himſelfe; and before 40. yeares were determined, the Romans embraced your Citie with a ſiege, and made ſo great a carnage among you, that cleuen

Christ cõdemned.

uen hundred thousand of your people did perish.

O you stiffe obstinate Iewes! you liuely mappe of dead sinners! you moouing sepulchers! you breathing graues! In whom reason, nature, religion, your owne soules, and so much as in you lieth, God himself is buri'd. It was not without a mysterie, that you purchased with this mony, a new place of burial: not only in regard of this butcherie wch enfued, not only in regard of your own cursed carions, for which your whole City seemed little enough for a burial place; but because your kingdõ, your Priesthood, your sacrifices, your Temple were then to be buried. You haue beene euer since, the true inheritours of *Cains* curse; exiles from heauen, and vagabonds vpon the earth. Strangers for whom you so carefully prouided a buriall place, haue euer since possessed your Citie.

21

The

The place which you bought, might wel be called the field of bloud; as wel for that it was the price of the moſt innocẽt bloud that euer was ſhed, wch hath made you the greateſt murtherers that e're the earth did bear; as in regard of the ſea of bloud which afterward this murther coſt you. But how cõmeth it, ô ye great ſacrificers! ye Sages of the law! ye wiſe interpreters of the Prophets! how commeth it (I ſay) that you haue been either ſo blinded by your malice, or ſo ouer-carried by the ſecret prouidence of God; that thoſe things wch had bin propheſied againſt you many ages before, ſhould be accõpliſhed by your owne endeuours? Did you not know, that about 562. yeares before the Prophet did foretell of this looſe ingratitude of the people towards their Paſtor? & of the deſolation which ſhould enſu'd? did he not propheſy, that they

Zach.11.

they should value their Pastor at 30. pieces of siluer? and that these pieces should be cast to a *Potter*? What? was there none in Ierusalem to receiue these 30. pieces but a *Potter*? Had no other man any land to sell? Must this be the iust price of his land? Must Iesus be betraied, and this fielde bought with the very same money?

O deepe prouidence of God! rather then meanes shall faile to execute his iustice, our owne policie and industry shal be the meanes. Yea, it is very iust, that as we are the causes of our own punishments, so our own iudgments and endeuors should draw them vpon vs.

O ye high sacrificers and Sages of your law! The Traitour *Iudas* did murther himselfe wth his own proper hands. But because your hands sufficed not to massacre as well your people, as the common state, both of your

your gouernment and religion, you gaue 30. *pieces of siluer* to a *Potter*, for a field to interre them all; as the greatest *strangers* within your coasts.

The sentence of death being once giuen, forthwith the crosse was prepared. And then they brought forth IESVS, and laid that heauy tree vpon his shoulders, which had beene vnmercifully battered with whips before; tormenting him, not only with the sight, but with the weight of that, which was appointed to be the instrument of his death. Which painfull burthen, together with the weight of all our sinnes, he refused not to take vpon him; but proceeded on his way with incredible alacrity, both in loue towards vs, and in obedience to satisfie his Fathers iustice; as a true ISAACK, bearing the wood for the sacrificing of himselfe.

But

But whither goest thou, O innocent Lord! what hast thou to doe vpon the stinking hill Caluarie? which being a place of common execution, is tainted with the smell of putrified bodies: thou shalt finde there, no sicke persons to cure, no diuels to cast forth, no temples wherein to teach. True Lord; but there thou shalt find dead to raise, and sinners to forgiue. Thou shalt there find many scattered sculs of executed offenders, which expect thy comming; that as the true *Elizeus*, thy dead body should restore them vnto life.

What meaneth this? O good IESV! What doth it meane? that thou hast not onely made choyce of an infamous death, but of an infamous place wherin thou wouldest dy? The place was infamous, but the death was also accursed: For *cursed is euery one that hangeth on tree.*

Whither

Whether by a cord, as the cu-
stome was amongst the Iewes;
or whether he were fastned by
nayles, as other nations vsed at
that time, to persons extraor-
dinarily either mischieuous or
base. It is true, that all execu-
tions by lawfull iustice, are not
onely infamous among men,
but a visible testimonie of Gods
fury and curse against sinne, but
God hath further blasted this
punishmēt with a special curse,
for which cause it hath been al-
waies esteemed most odious a-
mong men. What? did it not
satisfie thy loue to dye for vs,
but wouldest thou die the most
Gal. 3. 13. accursed death; to assure vs
thereby, that thou hast deliue-
red vs from the maledi&tion of
the law? Wert thou so enamo-
red of malefactors and sinners,
that not onely *for them*; but
with them, and *among them*, and
by them, and *as the worst of them*,
thou wouldest bee crucified?

Cer-

Christ cõdemned.

Certainely, O my Sauiour! thy death containeth so many mysteries, that it is not enough for vs to say, thou didst die for our sins; but we are further to consider, how thou wouldest dye; which was, by the ignominious and cursed death of the Crosse: with whome also? euen with malefactors: when? in the principall strength, and beauty of thy age: In what yeare? In the great yeare of Iubile: vpon what day? at the great solemnity of the Passeouer; euen when they did celebrate the figure of thee. In what place? on the infamous and vnsauoury hill Caluarie, onely made glorious by thy death.

Thou wert neither priuily made away, nor tumultuously slaine: thou diddest not dye in a corner, who dyedst for all the world. Thou wert condemned in publike place of iudgement; thou didst suffer vpon the common

mon place of execution; vpon a day, and in a yere of the greateſt ſolemnity that could bee. God had ſet thee vpon the open ſtage of the world; to declare thereby, as wel his furie againſt ſinne, as his loue and mercy toward ſinners.

O glorious Caluary! where the Prince of light did encounter and ouercome the Prince of darknes; where, at one inſtant, our life for a time ended life, and our death did for euer dye: I will not hereafter ſeeke my Sauiour in the Temple, but vpon thee. For in the Temple he ſcourged ſinners, but vpon thee he dyed for them; vpon thee he opened his armes to embrace them.

It had beene before obiected againſt him, that he was *a friend to Publicanes and ſinners*. True: he was a true friend vnto them indeed. But his friendſhip did neuer more truely appeare, then

in

Christ cõdemned.

in this action, and vpon this place: In this place he was most friendly to sinners. In heauen he is glorious, in hell furious, in the world maruailous: but vpon Mount Caluary, hee was merciful and gracious. Without his mercy vpon Mount Caluary, we could neuer enioy his glory in heauen.

Well then (ô my soule) accompany him in his painefull passage towards this place of his combate, and bow thy selfe also vnder his Crosse; not vpon necessitie, and by constraint, as did *Simon Cireneus*; for nothing is more grieuous, then either to serue, or to be serued by constraint: but freely and cheerefully; which manner of doing is better accepted of him, then the thing it selfe which we doe. For although he might commaund vs as slaues, yet will he haue vs intreated as sonnes. Bee nothing ashamed to stoupe vnder the

the Crosse. He hath now taken away both the infamy and curse of the Crosse; he hath made the Crosse a Tribunall, a Throne of Iudgement for all the world. Be not ashamed of that name, which was most reproachful among the Romans*; because Malefactors vsed to beare their owne crosses. Thy Sauiour hath made this action, not only vnblameable, but honourable; yea, in some degree necessary vnto thee. And if thou wilt take a poore aduice, howsoeuer his body was enfeebled, partly with watching and iniuries all the night before, and partly by crueltie all that morning; howsoeuer thou seest him charged with a massie crosse, whereof *Simon Cyrenæus* did beare vp that end which dragged behinde him, howsoeuer thou seest him charged with a more ponderous loade; namely, the ire of God against sinne, which

**Furcifer.* *Gibbet-bearer,* or, *Crosse-carier.*

no

no creature could helpe him to beare, which himselfe had bin vnable to beare, had he not bin sustained by his almighty deity. Howsoeuer (I say) thou seest him, either burthened or wearie, forbeare not to cast thy sinnes vpon him: for woe bee vnto thee, if when they nayle him to the Crosse, they crucifie not also thine offences with him. Assuredly, vnlesse thy sins bee crucified with him, thou shalt neuer bee raised with him to life. Feare not that he wil either shrink from them, or shake them off; for he hath manifestly declared, both his courage and his care. His courage appeared, in that hee forbad the women, which followed him, to weepe for him; he manifested his care, in shewing himselfe more sensible of their calamities then of his owne.

But stay here a little, O my soule: and run not so fast by so

high a myſtery. What new thing is this? O my redeemer! Thou wouldeſt not ſpeake one word to *Herode*; thou wouldſt not anſwere *Pilate*, although thou wert vrged; and without
25 requeſt thou turneſt thy face, & ſpeakeſt to thoſe who weep after thee. Doeſt thou more at the ſilent tears of poore women, then either at the intreaty or cõmand of powerfull men? O good Ieſu! thou doeſt much eſteem thoſe that are pitiful; ſeeing it was thy pleaſure, that the tears of theſe women ſhould be regiſtred in thy Goſpell, & put in one record with thy blood. *Herode* queſtioned vpon curioſity; *Pilate*, by way of authority; but the daughters of Sion wept for pure pity. And therefore the wordes of the one, reached no further then vnto thine eares; but the luke-warm drops of the other, pierced thy heart. Thou takeſt pity vpon thoſe,

who

Christ cõdemned.

who take pity vpon others; thou makeſt more account of the teares of the pittifull, then of the wordes of the mighty. For which cauſe thou didſt not only turne and ſpeake to theſe weeping women, but thou diddeſt ſeeme more ſenſible of their teares, then of thine owne torments: thou didſt ſeeme to ſhew more care and compaſſion for their miſeries, then for thine owne.

O my ſoule! if thou haſt any buſineſſe to negotiate with our Lord, if thou wouldeſt obtain any curteſie of him; thou maieſt here ſee the beſt forme of petition and plea. For it is better to ſue vnto GOD with force of teares, then with multitude of wordes: a few teares are more regarded of him, then many wordes: Becauſe wordes are formed by the tong, but teares (although but vpon a humane compaſſion) proceed common-

26

ly from a heart, possessed either with griefe, or with loue. Vse fewe words then, and weepe, ô my soule! for this is the language of heauen, this is the most strong voice to call vpon God. Teares ouercome the inuincible, appease the omnipotent, and torment the diuell more then hell fire. When tears cry vnto God, when hee is importuned by true teares, he will not delay both to come and to comfort vs: he will grow presently familiar with vs.

27 But, O Redeemer of my life! wherefore is it thy pleasure that we should not weepe for thee? Thou diddest weepe for thy friend LAZARVS, thou diddest also weepe for the stones and wals of Ierusalem; and dost thou not permit vs to weep for thee? doest thou set so light by the losse of thy life? shall wee so ordinarily esteeme the shedding of thy bloud? What lawe

of

of equitie or iuſtice is it to commaund vs to loue thee, and yet to forbid vs to weepe for thee? For how doth hee loue thee, who weepeth not at thy moſt cruell and vnworthy torments? Or wherefore doeſt thou conſent that wee ſhould weepe for our ſelues, and not weep for thee? Are we of greater value then thou? or can any of vs be, either leſſe worthily, or more ſhamefully and cruelly puniſhed?

What ſhall I ſay? O the ſolace of my ſoule! ſhal I with reuerence leaue this high and obſcure myſtery, among many other, to thy diuine iudgement? Or wouldeſt thou ſignifie to thoſe weeping women, that they ſhould not iudge of thee, as then they ſawe thee? nor of thine enemies, or of themſelues, according to that ſtate wherein then they were? Or doeſt thou giue vs to vnderſtād, that it ſuffi

ceth not that we weep for thee, if we doe not obſerue how wee weep? Becauſe the right weeping cõſiſteth, not in multitude, but in wel placing of our tears. Or is it thy pleaſure, that wee ſhould not weep for thy death, but for the workers of thy death? according to which rule, we haue cauſe to bewayle, rather thoſe that commit, then thoſe that ſuffer outrage and wrong. Or wouldeſt thou ſignifie vnto vs, that our life ſhuld be a long martyrdome, a continuall crucifying of our ſelues; and that wee haue more reaſon to ſhew cõpaſſion for the wicked that liue, then for the good when they dye? For it is better to dye, then to liue among euill men; becauſe in death there is but one bitter morſell to ſwallow, but the ſociety of the wicked is a continuall torment.

28

Or laſtly, didſt thou meane that wee ſhould not weepe for thee,

thee, in cōpariſon of our ſelues? becauſe our ſinnes are ſo great, that we haue time little enough to lament them? And as thou art more grieued at our ſinnes, then at thine owne ſufferings; ſo thou takeſt greater pleaſure that we let fall teares for them, then for thee: for if we doe not bewayle our ſinnes, it little auaileth vs that thou haſt ſuffered.

Firſt therfore, we muſt weep for *compaſsion* of our ſelues, and then for thy *paſſion*: wee muſt bewaile our offences firſt, and then buſie our ſelues in weeping for thy wounds. For, if thou haddeſt ſuffered for thy ſelfe, it been great reaſon wee ſhould haue wept only for thee; but ſeeing thou diddeſt ſuffer for our ſinnes, it is conuenient that we powre forth tears principally for them.

Howſoeuer it is, forbid vs not, O good IESV! forbid vs

not, I beseech thee, to weepe for thee; for if thou doest, with teares we will intreat thee that we may weepe.

We will intreat thee rather, not to weepe for the trayterous City Ierusalē, then not to suffer vs to weepe for thee. O Lord of all life! doe not only permit but enable vs to weepe; and accept our praises watered with our teares.

29 With bended knees of my heart, and swallowed vp in the depth of mine owne vnworthinesse; with all feare and reuerence which can possibly fal into this weake worme, I prostrate my selfe before thee, O Lord Iesu Christ! and yeeld vnto thee most humble thankes, for thy exceeding mercy and loue towards me. What haue I, O Lord! which I haue not altogether receiued from thee? What am I, either presently in hope, but onely by thee? Thou art

art my Creator, my sanctifier, my glorifier; for thou hast giuen vnto me the state both of nature, and of grace, and hast also prepared for me the state of glory. And because to this high end many meanes are required; of thine infinit goodnesse thou art vnto me, as well the means as the end. Thou art my defender, my keeper, my gouernour; the merciful scourge of my sins, the curer of my infirmities, the instructer of my ignorances, the directer both of my knowledge and power; thou sustainest, thou stirrest, thou ordrest mee in all my indeuours. Finally, thou art my Lord and my God; euen all the goodnesse that I haue; euen all the good that I expect.

§. 9.

How he was crucified.

1. THe *ladder which* Iacob *saw in a vision.*

2. *Wherefore Christ was crucified naked.*

3. *The limbes of Christ were loaden with our sinnes.*

4. *Example to be mercifull towards the needy.*

5. *Example of moderation in the aboundance of worldly things.*

6. *The bodily torments of Christ.*

7. *His spirituall encounter.*

8. *Man was more easily ruined then redeemed.*

9. *The continuall miseries and trauailes of Christ.*

10. *We are vnable to comprehend the mysteries of the death of Christ.*

11. *The*

11. *The death of Christ was prefigured in many.*

12. *Who were the principal, who the secondary or instrumental causes of the death of Christ.*

13. *Christ tooke the medicine for our diseases.*

14. *Wee can neither honour Christ, nor abase our selues as both are worthy.*

15. *It is reason wee should despise our selues, and why.*

16. *The incomparable loue of Christ.*

17. *Wee are more bound vnto Christ for enduring tormẽts for vs, then for all his other benefits.*

18. *Wee are more bound vnto Christ for the manner of our redemption, then for our redemption it selfe.*

19. *A Thankesgiuing.*

20. *Diuers figures of Christ.*

WHEN hee came to Mount *Caluarie*, there was the bloudy banner displaied; there planted he the tree of life, the fruit whereof expelleth the poyson, which the fruit of the forbiddē tree had wrought. Gen.8.12. There pitched hee the ladder, which IACOB saw but in a vision. The top whereof reached vp to heauen; whereupon not onely the Angels goe vp and downe, with our prayers vnto God, and his mercies vnto vs; but God himselfe descendeth to man, and man ascendeth vp to God. And first, to make his death the more reprochful, they stripped him of all his garmēts, which the Souldiers put to diuision and lot. Insomuch, as he, who in al the passages of his life was so pressed with pouerty, that hee had not of his owne where to rest his head: was now driuen

driuen to that naked neceſſity, that he had not, in a cold ſeaſon of the yeere, ſo much as a fig-tree leafe to couer his body.

But, although the law commanded that malefactors ſhuld be crucified, yet did it not command that they ſhould be crucified naked. Wherefore then, ô good Ieſu! was this extremity vſed againſt thee? were the executioners ſo couetous to enioy thy apparell? or were they ſo cruell to encreaſe thy ſhame? or wouldſt thou teſtify thy loue, In that thou wouldeſt not bee exempt frō any ignominy that we had deſerued: And in that thou diddeſt diſcouer thy naked fleſh, and not hide any part of the body from vs; as before it had bin couered with figures and ceremonies, as with a vaile.

When ADAM had ſinned, hee would haue hid himſelfe from the preſence of God, becauſe he was naked: being then at-

attached, both with impurity of ſoule, and obſcenity of body; which are the chiefe originals of ſhame. But our ſecond ADAM tooke both this ſinne, and this ſhame vpon his naked members, to carry them to the Croſſe, and crucifie them with him.

3 Aſſuredly, O my ſaluation! howſoeuer thy body was naked of apparell, all thy limbes were loaden with our ſinnes: euen as thy Apoſtle S. PETER hath ſayd: *He bare our ſinnes in his body on the tree.* For who could haue violated thy holy members, if thy Father had not found our offences in them? If he had not found this accuſation againſt thee; *This man receiueth ſinners, and harboureth malefactors?* Didſt thou not know, O my Redeemer! that in whoſe hand the theft is found, he muſt bee anſwerable for the ſame? Should not the Father handle thee

1.Pet.2.24.

thee as a sinner, seeing hee findeth thee so charged with sins? The iustice of the Father finding all our sinnes vpon thy body, executed vpon thee, and crucified them and thee together.

Hereby thou hast giuen vs example; *first*, to bee mercifull towards the needy; seeing that for compassion to vs, thou haddest no pity vpon thy selfe: but wert cloathed with our sins and our shame, to cloath vs with thy innocency and glory. 4

Secondly, to moderate our desires, in the vaine eyther brauerie or abundance of worldly things, the bellowes of pride and of presumption; which do not onely clog, but quench the deuotion of our Spirit: euen as a tree by hauing many superfluous branches, becommeth lesse fruitfull; and as a lampe, vvhich vvith a little oyle is cherished, but choaked with much. 5

much. For thou camest into the world to combate three principall euils; pride, auarice, and riot: which proceed from three loues; of honour, of riches, of of pleasure. All which are branches of one stocke; namely the loue of our selues; which is the vniuersall roote of all sinnes. From these branches all forbidden fruite, all the choake-peares of this life are gathered: against these thy life, doctrine and death did chiefly bend.

Then they strained his naked body vpon the hard death-bed of the Crosse, and fastened it thereunto with blunt and rough nayles, driuen thorow his hands and thorow his feete: out of which wounds issued, foure golden streames, like the foure Riuers of the garden Eden, to water and fructifie the whole world. Zach. 11.

And with such rage did the mur-

murtherous Iewes both thirſt and hunt after the bloud of *Ieſus*; that within the ſpace of three howres after they had brought him before *Pilate*, hee was accuſed, condemned, ſcourged, deſpightfully deſpiſed, and laſtly faſtened to the Croſſe.

Then they raiſed him vp betweene two theeues, and placed him in open view, to bee tormented with a cruell lingering death; the whole waight of his body bearing downewards, and rending wider the wounds of his hands and feete; which, by concourſe of ſinews (the inſtruments of feeling) are the moſt ſenſible parts of the whole body. Hauing alſo to encounter with the world, and with the diuell, who is the Prince of the world; with death alſo, and with ſinne, which is the cauſe of death.

Alaſſe! how farre is the madneſſe of the world? how farre

farre is the loue and liberalitie of Christ now extended? Was God thus angry against sinne? wold no other satisfactiō serue?

8 was the iustice of God so rigorous? Was the redemption of man so precious? One disobedience was sufficient to destroy man-kinde, and were all these workes requisite for their redemption? Truth, Lord; for experience teacheth vs, that it is more easie to ruinate, then to repaire. One firebrand is sufficient to prostrate a whole City, which cannot without much, both time, & toile, & charge be repaired. O most righteous and vpright Iudge! how mercifull wert thou towards sinners? and how seuere against thine owne

9 Sonne? he was borne in great baseneſſe; the world no sooner receiued him, but it persecuted him, and chased him into forraigne Countries.

As his body grew, so encreased

sed the burthen, both of his labours and wants; vntill in the end he was betraied to his enemies, by one of those that were his followers. Is any thing more admirable then this? Liberty was sold, liberality tyed, innocency accused, iustice condemned, and life executed. Is any thing more admirable? The wisdome of the father was derided, his power beaten & boũd, his beuty defiled, his glory wth reproches & reproofs obscured. Is any thing yet more admirable? God was buffeted, God was scourged, God was nailed to a Crosse, and set vp to the open shewe and shame of the world; what shall I say? God in his humanity dyed.

Stay now (ô my soule) for thou art not able to steppe any further. *Lord, I heard thy words, and was afraid; I saw thy workes, and my bowels were troubled; I was amazed, and my lips did shake.* Abac. 1. 3

10 *ſhake.* Aſſuredly, our feeble faculties are farre vnable to comprehend this myſterie: they can neuer reach this boundleſſe height; they can neuer ſadome this bottomles depth. We may coldly ſpeake of it, and drowſily affect it; but principalities and powers ſtand aſtoniſhed at it. Stay here then (ô my ſoule) & lift vp thy lumpiſh thoughts after him; euen after the man of griefe, as *Eſay* termeth him. Chap. 53. Caſt off all delight in things of this world, and faſten thy deſires onely vpon him; that thou mayeſt with thy naked armes embrace thy naked Sauiour, and bee more neerely ioyned vnto him: That thou mayeſt with free affection kiſſe thoſe hands, which were ſo liberall, as to be nayled for thee vpon the Croſſe. Runne, ô run between thoſe armes, which are ſo louingly ſpred to embrace thee; & be not one of thoſe of whom

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the Prophet *Esay* speaketh : *I haue spred out my hands all day to a rebellious people, which walked in a way that was not good.* Esay 65.2.

Behold him, who was prefigured by the brazen Serpent, the sight of whome cureth the sting of the old Serpent the Diuell : behold the true rock, who being smitten, yeelded water and bloud out of his side : behold the true *Moses*, stretching forth his bloudy armes towards heauen, that his people may obtaine the victory : behold the true *Rachel*, trauailing to death for thy new birth : behold the second *Adam*, out of whose bloudy side, the Church his Spouse is fashioned : behold the true *Sampson*, who with his death destroyeth his enemies: behold the true *Elias*, who stretched himselfe vpon the dead children, restoreth them to life : behold the true *Elizeus*, who being dead, hath raised vp the

11

the world to life: behold the true *Salomon*, who hath made a perfect peace betweene GOD and man: behold the true Paschall Lambe, whose bloud hath freed vs from the destroyer. He was wholly giuen for vs, and is wholly expended for our vse. Behold him from the Crowne of his head, to the soles of his feete, and thou shalt finde no part free from woundes and bloud.

But O King of glory! what haddest thou deserued? what hadst thou done? *Pilate* could find in thee no cause of death; neither can I finde any, but only the aboundance of thy goodnesse and loue. For it was my sinne that hath thus distressed thee; these nayles, these whips, these streames of bloud, are perpetuall monuments of my wicked life. *Pilate* and *Caiphas*, and all the rest, either thy Iudges or tormenters, vpon whome wee

deriue

deriue this curſed cruelty, were only ſecondary and inſtrumentall cauſes. I was the principal, I was (in part) the cauſe of all theſe cauſes. I cannot ſhift it to any other, but muſt ſay to my ſelfe, as the Prophet *Nathan* ſayd vnto *Dauid*: *Thou art the man*: euen thou art he, who did thus afflict him. I had cõmitted the offence, and thou wouldſt beare the puniſhment; I had ſurfeited, I was diſeaſed, and thou wouldeſt take the bitter portion. Thou didſt faſt for me in the wildernes, thou didſt ſweat for me in the Gardẽ, and thou didſt bleede for mee vpon the Croſſe. So the head ſuffered that cure for the members, which was not neceſſary for it ſelfe; euen as in our naturall bodies, applyances are made oftentimes to one part, to cure the infirmities of another. Inſomuch as I muſt acknowledge my ſelfe, the originall of all

2. Sa. 12. 7.

13

all thine anguiſhes and paynes, the diſeaſe which cauſed thee to die.

Oh then! that I could turne my ſelfe into teares, that I might waſh the wounds, and bathe the bruiſes which I haue made. Behold, O my GOD! how I ſigh now vnto thee, not ſo much for griefe, as for want of griefe, for thy grieuous ſufferings. Oh! that I could in
14 ſuch ſort both honour thee, and abaſe my ſelfe, as both of vs are worthy: thou for thy loue; I, for my diſobedience. Thou kneweſt, this loue would coſt thee thy life; and yet wouldeſt not thou forbeare to loue mee.
15 And ſeeing thou didſt die for my diſobedience, it is reaſon that I ſhould extremely deſpiſe my ſelfe; being the very party whoſe offences haue drawne theſe miſerable death and tormeuts vpon thee.

O gratious Lord! what coul-

deſt

deſt thou haue done for vs more? What greater teſtimony of thy loue couldeſt thou haue giuen, then in being thus prodigall of thy bloud for thy very enemies? then in being ſo cruelly tormented for thoſe who had ſo cruelly offended thee? We were a ſort of forlorne ſinners, damned ſo faſt as borne: we were by nature the children of wrath; and yet (by the errors of our life) continually increaſing wrath, againſt the day of wrath; when thou wert mooued with mercie to vndertake theſe torments for vs. The Innocent hath ſuffered for the guilty; the Lord for the ſeruants; he that receiued the iniurie, for thoſe who did it. Not for any commodity to himſelfe, nor prouoked by any deſert of ours; but moued therunto only by his mercy & loue; wherwith he hath vouchſafed to viſite vs frō on high. We were ſo far frō 16

deseruing this mercy and loue, that wee neither desired the same before, nor regarded it when it was done. O loue! who art not onely sweet in thy selfe, but sweetnest all things that are seasoned with thee; wherefore doest thou so roughly rage against the brest from which thou art breathed? wherefore being so sweet vnto all, art thou so seuere against him, that giueth thee both lustre and life?

17 Certainely (O my LORD) I hold my selfe more beholding to thee, for enduring these torments for my sake, then for all thy other benefites beside. For as nothing is more agreeable to thy infinite goodnesse, then to bestow benefites; so is nothing more strange from

18 thine infinite happinesse, then to suffer miseries. Whereby it appeareth, that I am more bound vnto thee for the manner of this thy benefite, then I

am

am for the very benefit it selfe.

I worship and adore thee (ô Lord Iesus Christ) I praise thy holy name, and yeeld vnto thee most humble & earnest thanks; because thou hast so loued vs, as with thy most blessed bloud to wash away our sinnes, and reconcile vs againe to thy fathers fauour. Blessed bee thou therefore for euer, who art the reconciler, the redeemer, the Sauiour of mankinde; the vanquisher of hell, and of the diuell; the repairer of life, the destroyer of death. What doth stay our hearts, ô Lord! that they runne not vnto thee? is any clogge so heauy? is any chaine so strong, that can either holde or hinder vs from hastening vnto thee? If all the things of this world are nothing but a flower; shall so light matters, either break or slack our course vnto thee? Can a light strawe stay a stone in the ayre from fal-

19

ling to his naturall place? and ſhall the light chaffe of this world (for all is no more) ſtop our comming vnto thee; who art our laſt end, our perfect felicity, the true reſt and center of our ſoules?

20 Come vnto him therefore all hungry and thirſty ſoules; this is the handfull of meale, & the little oyle of the widdow of
1. Reg. 17. *Sarepta*, which will neuer waſt. This is the myſtical Rocke, wch
Exo. 17. 6. *Moſes* ſtrooke with his rod in the wilderneſſe; out of which guſheth forth riuers of water
Io. 4. 14. of life. All you that diſlike your ſinnefull birth, come hither, and you may be born again. Come, all afflicted conſciences; this is the good Samaritan, who will
Luk. 10. 34 powre oyle and wine into your wounds. Come, all ye that are preſſed with pouerty, bring hither your empty veſſels; this is
2. Reg. 4. the pot of oyle, of the widdow which came to *Elizeus*, where-

with

with and by no other meanes you may pay your debts. Be not discouraged because it is little, the vertue thereof is great; it will neuer cease running, so long as there bee any vessels to fill. Come, all ye that desire to be at peace with God; this is the perfect peace-offering; this is the sweet sacrifice, whose bloud crieth not for vengeance, as did the bloud of *Abel*; but craueth pardon for all offenders. This is the gate through which wee must passe, if we goe into heauen: this is the Arke, wherein-to we must enter, if we will be saued. This is the Palace of peace; *This is my resting place for euer and euer; here will I dwell, for I haue a delight there-in.* Ps. 132. 14.

§. 10.

How he was mocked and reuiled, and how hee prayed for his enemies.

1. *THe euill example of great men is dangerous.*

2. *All men declared themselues vnworthy of their redemption.*

3. *Wherefore Iesus was persecuted both by the Iewes, and by the Gentiles.*

4. *It is naturall to shew compassion to those that are distressed.*

5. *Great men wanting vertue, support themselues by suppressing others.*

6. *The Iewes endeuoured to pull from Iesus whatsoeuer they could.*

7. *The infamy of Christ was healthfull in regard of vs.*

8. *In regard of the Iewes it was pernicious.*

9. *In*

9. *In regard of himselfe it was most grieuous.*

10. *Naturally we desire to bee pitied in distresse.*

11. *Death ioyned with infamy and reproach, is most intolerable.*

12. *Iniuries were so much the more sensible to Christ, by how much he had deserued the cõtrary.*

13. *The torments of Christ did not so grieue him, as to see that they did his tormenters no good.*

14. *The Iewes misse-reported the speaches of Iesus.*

15. *The Iews blasphemed God the Father.*

16. *Deliuerance is not alwaies a signe either of the fauour of God, or of trust in him.*

17. *The confidence which Iesus Christ had in his Father, sustained him vpon the Crosse.*

18. *Christ would not be prouoked to come downe from the Crosse.*

19. *The loue that Christ bore to the Crosse.*

20. *The dissimulation of the*

Iewes in saying they would beleeue Christ if he would come down from the Crosse.

20. *It was not conuenient that Christ should come downe.*

21. *Christ was neuer intreated to goe vp to the Crosse.*

22. *Riches, honour and life bestowed vpon the Crosse for our redemption.*

23. *A Prayer.*

24. *Patience is proued, not by auoiding but by enduring occasions.*

25. *Christ was more carefull for his enemies, then either for his friends or for himselfe.*

26. *How we are affected when any iniury is offered vnto vs.*

27. *Christ did pray for his enemies as an Intercessour, and plead for them as an aduocate.*

28. *The will of man is so peeuish and peruerse, that it is most safe to commit our selues to the wil of God.*

After

AFter they had thus cruelly crucified Iesus, the high Priests, with the Scribes and Elders, and Pharises; and after them (so dangerous are the euill examples of Great men) the multitude which passed by, the Souldiers also that tormented him, and one of the theeues that suffered with him, reuiled and blasphemed him; rending his reputation, and deprauing the doctrine that he had taught. One said, *Thou that destroyest the Temple, and buildest it in three days, saue thy selfe.* Another bade him come down frō the Crosse, and they would beleeue in him. Another cryed; *Hee saued others, himselfe he cannot saue.* Another; *If thou bee the Sonne of God, come downe from the Crosse.* Another; *He trusted in God, let him deliuer him, if he wil haue him;*

for he ſaid, I am the Sonne of God. He that ſuffered for all, had all againſt him. And among all the reſort to *Ieruſalem* at that time, there was not one man, not any one, who would openly aduowe *Ieſus* to bee Chriſt.

2. Whereby our Lord did ſhewe, that our redemption proceeded from his meere mercy and grace; for ſo much as there was not any one, who ſhewed not himſelfe vnworthy therof. Some for malice or leuity, perſecuting; others through feare abandoning; the reſt, in a neutrality nothing regarding him: as taking that which concerned them moſt, to concerne them nothing at all.

3. And it was not without a myſtery, that our Sauiour was firſt condemned by the Iewes, and after by the Gentiles; that he was deliuered by the Iewes to the Gentiles; that hee was purſued to death by the one, and by the

other; who dyed indifferently for them both.

But whereas it is so naturall for a man to feele compassion, when others like himselfe doe suffer, that there is none so wicked and worthy of death, but men doe pity him when he is at the point to dy: Whereas euery good eye wil expresse griefe, for those that bee in distresse; because there is no cause of humane calamity, which is not incident to our selues. These Ministers, or rather monsters of hell, did not onely solace themselues in the sorrowes & death of Christ, but vsed all malitious meanes to obscure his fame, and discredit his doctrine: like men void of vertue, and in some place of power; who support themselues by suppressing others. And if good Iesus could haue lost any other thing, they would also haue endeuoured to pull it from him.

4

5

6

Goe

Go too, go too, you abortiue
7 childrē of the Synagogue; mock
on, good leaue haue you in re-
gard of vs, double your malice
in reuiling, if you please: you
doe vs a greater pleasure here-
by, then you perceiue. For look
how fast his infamy doth grow,
so fast doeth your shame (assure
you) decrease. Whatsoeuer
could doe vs good, he hath im-
parted vnto vs; and hath taken
to him selfe whatsoeuer might
8 doe vs harme. But in regard of
your selues, O ye Iewes! it had
been better your tongues had
been torne out of your throats,
then they should haue beene
thus impiously imployed. All
this insulting is like the putting
of red-hote yron into cold wa-
ter; a great noyse of extingui-
shing your selues. For since
you haue disauow'd the God of
your Fathers, and haue said,
you would haue not King but
Cæsar: since you haue said, *His*

bloud

bloud bee vpon vs; and vpon our children; since you haue maliciously, both persecuted his life, and reproached his death; your wals haue been throwne down, your Temple burnt, your kingdome ruined; your selues either slaine, or captiuated, or chased into strange countries; where you haue been hated and oppressed, and neuer suffered to knit into one body againe: which curse shall be vpon you vntill the end of the world. As you haue quitted him, and deliuered him ouer to the Gentiles; so hath he euer since discharged you, and planted his Church especially amongst them. As you haue renounced your King, who was so plainly prophecied, so long expected, and betaken your selues only to *Cæsar*; so he hath deliuered you into *Cæsars* hands. Hee hath giuen you your choyce, but it cost you deare; It cost you the liues of eleuen

eleuen hundred thousand persons, in one siege; besides 90. thousand who were made captiues. And because you did not only say, *let his bloud be vpon vs:* but further added, *and vpon our children*: loe, herein also you haue your desires. For your posterity hath been dispersed and despised in all countries, and in most places euill intreated. So it often followeth, that the wicked haue no greater punishments in this world, then the accomplishment of their owne desires; it is a most frequent reward of euill doers, to bee the instruments of their finall ruine.

9 But in regard of thee, ô good Iesu! what can bee sufficiently sayd? To bee so afflicted as neuer was any, it is exceeding much; to bee despised and despighted in this affliction, what can be more? In all calamities it is a kinde of comfort, to find some

some compassion. Naturally wee desire, if wee cannot bee deliuered, if wee cannot be eased, yet to bee pitied; to see some who condole our misery, who wish vs well; who want not the will, but the power to relieue vs. But these Bandogges of Sathan had vtterly exiled all sense of humanity; they were so farre from pity, that they expressed great pleasure in viewing, the iniurious cruelty of themselues, and calamity of Christ. Againe, a generous heart is more touched with griefe, to see his enemies take pleasure at his death, then to endure it: yea, oftentimes a free and noble spirit esteemeth not so much of death, as of one spitefull speech. If therefore to liue with infamy be worse then death, what is it then with infamy to dye? Againe, these iniuries & despites were so much more sensible to the Sonne of God,

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11

God, by how much more then others he had deserued the contrary. For, in all our calamities, it doeth much ease the paine which we endure, to compare it with the fault which we haue
12 committed. But, because our Sauiour could compare these contempts, not with his fault, not with his innocency onely, but with his innumerable and inestimable deserts; hee did the more grieue at them, or rather at the malice from whence
13 they did proceed. And further, his loue was so great for the saluation of mens soules, that his torments were not so grieuous vnto him, as to see that they did his Tormenters no good. It was worse then death, that his executioners would take no profite by his death: euen as a louing friend esteemeth lesse his labour for another, then to finde it vnprofitable and not accepted: or as a good

mother

mother grieueth more at the vngratefull and vngracious behauiour of her child, then at the trauailes which shee endured at his birth.

But, O audacious Iewes! wherefore did you misreport what Iesus had sayd? A thing well spoken, may easily bee depraued by report. *Iesus* did neuer say, *I wil destroy*; but, *Destroy you this Temple*: hee sayd not, *and I will build it*; but, *I will raise it in three dayes*. Not meaning your materiall Temple, but his owne body; which was indeed the true Temple of God. Not in a figure, but corporally and personally; because in him dwelleth the fulnesse of the God-head bodily.

14 Io.2.9. Col.2.9.

And was it not sufficient for you to blaspheme Iesus, but must you stretch out your throats into high blasts of blasphemy, against the most High? *He trusted in God, let him deliuer him,*

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him if he fauoureth him? What? did you thinke that God was vnable to deliuer him out of your hands? Or must he deliuer whom you please? Or when you please? or after what manner you wil prescribe? Did euer any trust in God, and was not deliuered? or did God euer finally forsake those whom hee fauoured? Or is deliuerance from temporall calamities an assured signe of Gods fauour? Are you so impudently blinde, that you will subiect the wisedome of God to your capacity and discourse?

Certainly, many times God deliuereth the wicked out of desperate distresses; many times he suffereth the godly, to sinke vnder the burthen of bodily oppressions: But this is no concludent proofe, either that he fauoureth the one, or forsaketh the other. And if you suppose (O ye great Doctors of the

the lawe!) that by prosperity or aduersity, wee may iudge of the fauour or hatred of God; tel vs then, whether God loued best, *Abel*, or *Cain*; *Iacob*, or *Esau*? Tell vs; wherefore were not the Prophets deliuered from death (who were murthered by your Fathers, and whose sepulchers you did bild) Mat.23.29
If such deliuerance be an infallible argument, both of fauour from God, and trust in him? Verily the iudgements of God are not onely secret and vnsearchable, but for the most part counterpoint to that which the naturall sense of man would prescribe. Temporall occurrences may goe or come; we may flourish, or wee may wither in this world, as GOD in mercy or iudgement doth appoint: but nothing maketh a man either miserable or happy, but that which is eternall.

And it was so farre, that the confi- 16

confidence which Iesus Christ (according to his humanity) had in his Father, should deliuer him from the Crosse, that it sustained him in that terrible encounter vpon the Crosse. But if hee had been deliuered from the death of the Crosse, then had not wee beene deliuered from eternall death: then had the high mystery of our redemption vanished, whereby the Father declared himselfe to be as he is: soueraigne Iust, and soueraigne mercifull.

But what is this, O ye obstinate Iewes! which you importune the Sonne of GOD to do? would you haue him in earnest to come down from the crosse?
17 No, no: he loueth it too well; hee was too willing to come vnto it; his patience & his constancy were greater then so. The diuell might as easily haue perswaded him, to cast himselfe headlong from the pinacle of

the

the Temple, as you can perswade him to come down from the Crosse. Hee would now more expresse his patience then his power: hee would neuer haue gone vp, if it had bin conuenient so soon to come down. The Crosse and hee were no new acquaintance, they had bin affianced together 33. yeeres before, and now they haue consummated the mariage; he hath ioyned therewith, not his handes only, but also his feet. Therefore you are deceiued, O yee Iewes! you are altogether blinded with malice: he is not fastened to the Crosse, but hee doth embrace it; he stayeth not because he is nayled, but rather because he is enamoured. It is not aboue his power to come down, but it is not agreeable to his pleasure. His loue to the Crosse was so exceeding great, that if al the Angels had intreated him on their knees, if al men had 18

had beſought him with teares, he would neuer haue departed from it aliue. Not his bitter drink, not his nakednes, not his torments, not his death, not your perſwaſions, and which is more then all, not your ingratitude, could either hinder him from going vp, or cauſe him to come downe: to ſaue others, himſelfe he would not ſaue. Although you tell him, that if hee will come downe, you will beleeue him, yet will he not do it; becauſe hee knoweth you will not make good your word.

19 O faithleſſe Iews! wherfore doe you aſſume to your ſelues the power to beleeue, which doth proceede onely from grace? you had ſeene in former times, that he was able to auoid your violence, more then onee: you had ſeene him doe many greater miracles: you ſaw him doe greater matters then this vpon the Croſſe: and yet

Act.16.14. Eph.2.8. Phil.1. 29.

Luke 4.29. Io.8.59. & 10. 39.

you

you were not mooued to beleeue.

O perfidious Iewes! wherefore doe you lye vnto him, who knoweth your secrets better then your selues? you that would not beleeue him when he rose from the dead, would you haue beliued, if hee had come downe from the Crosse? was it a greater matter to discend from the Crosse, then to arise out of the graue?

If thou be the Sonne of God, come downe from the Crosse? Nay, because he is the Sonne of God, it is not conuenient hee should come downe. If he had descended from the Crosse, if hee had not there dyed; then had hee not bin that great MESSIAS, to whom this calamity had bin propheſied before: then had he not been victorious ouer death: Then might he haue seemed to be attached with feare, to haue refused the encounter, and to haue

haue refuſed the encounter, and to haue fled away from the face of death. If he had beene one of the Theeues, it had little concerned vs what hee had done; but beeing the Sonne of God, what ſhould haue become vs, miſerable wretches, if hee had condeſcended to your infamous requeſt? How then ſhould the propheſies haue beene fulfilled, the diuell vanquiſhed, and the whole world redeemed. Were any of the beaſts appointed for your ſacrifices, only brought to the Altar? Was not the bloud alſo there powred forth? Could any expiation be made without bloud? Faith hath for a neceſſary obiect, the crucifying, death, buriall and reſurrection of Ieſus Chriſt. How then could wee beleiue in him, if he had deſcended from the Croſſe?

Heb.22.

O crucified Ieſus! what loue hath ouercome thee? what goodnes did guide thee in this

constant loue? Thou wert neuer intreated to goe vp to the Crosse to redeeme vs, but thou wouldest be neither perswaded nor prouoked to come downe from it, vntill thou haddest perfected our redemption.

O crucified Iesu! on the Crosse I loue thee, on the Crosse I adore thee, on the Crosse I beleeue in thee; who vpon the Crosse didst giue thy selfe to death for me. What hath a man more then riches, honour, and life? al which thou didst bestow vpon the Crosse to redeeme me. For thou, who didst create all things, didst hang naked vpon the Crosse; thou, who didst thinke it no robbery to be equall with God, wert sorted with malefactors: thou, who wert the Lord of life, didst suffer most opprobrious death. And that I may not lose this exceeding benefit, that thy precious bloud bee not vnprofitably

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Ioh.1.3.
1. Phil.6.

18 shed for me: I prostrate my vnworthy soule, & cry vnto thee; not as the Iewes did, to come downe from the Crosse; but (which is more) to raise me vp, and fasten me vnto thee: (for they whom thou loues't, are knowne by nothing more, then by imparting to them, some part of thy passion) not to saue thy selfe, but to saue me.

Saue mee (O Lord) from my sinnes, saue me from the power of my spirituall enemy; saue me from the deceits of the wicked world; saue me from the flattering force of my own appetite, which is both the mightiest and basest Tyrant that can be. Defend the dignity and glory of my soule, that it bee not seruile to my sensuall lust; that it bee not captiuated to the familiarity of the false pleasures of this life; that it be not like a blind whelpe, which sucketh euerie thing that is put into the mouth,

mouth, ſuppoſing it to bee the teat of the Damme.

Deliuer me from variety of deſires, from vaine hope, from vaine feare: aboue all, deliuer me from thy wrath, and from thy curſe, and from the inſeparable companion thereof, eternall death. Let one ſmall drop of thy bloud diſtill into my ſoule, that I may preſent the ſame vnto thy Father, in full ſatisfaction for al my ſinnes. Participate vnto me thy poore vnworthy ſeruant, the full fruit of thy death; here by grace, and hereafter by glory.

And to this end, giue vnto me both ability, and endeuour, to follow theſe thy laſt examples, wherein thou art moſt admirable: becauſe as thy ſufferings increaſed, ſo increaſed alſo thy obedience to thy Father; thy loue to vs; and in thy ſelf thy inuincible patience and humility. Giue me abilitie (I

ſay) or at leaſt endeuour both to imitate and expreſſe theſe thy laſt examples : ſeeing it is the greateſt glory whereto a Chriſtian can aſpire, to draw ſo neer vnto thee in likeneſſe of life, as thou didſt vnto vs in likeneſſe of nature : according as thou diddeſt command, when thou ſaydſt; *I haue giuen you an example, that as I haue done, ſo ſhould ye doe likewiſe.* Io. 13. 15.

Grant therefore, that I may hold patience and peace, yea, loue with all men; not ſo much by auoiding occaſions, both of anger and hate (for that is a meane to couer, but not to cure my imperfections) as by ſuſtaining them when they are preſented to me. Euen in the preſſe and throng of the world, enuironed with Dragons, and treading vpon Scorpions: I meane, amiddeſt the dangerous conuerſation with wicked perſons, and againſt all occaſions which 24

can

can be offered. For, as the tree is not sayd immoueable, which stirreth not when no winde bloweth: nor the wood incombustible, which burneth not when no fire touch it: so a man is not to bee iudged patient, who doth not fret, fume, and foame, when no prouocation of iniury is offered.

Lord! as thou hast left peace as thy last Legacie vnto vs, so grant that I may be alway ready, both to pursue and to embrace it: to pursue peace, when I haue offended others; to embrace it when others haue offended mee.

Therefore, if my friends forsake me, let me not bee for that cause disquieted; seeing thou wert forsaken for my sake, not only of thine acquaintance, but of thy Disciples also; yea, for a time of thy heauenly Father; and in regarde of comfort and ease, of thy owne selfe.

If men worke mee iniury or abuſe, either in my eſtate or eſtimation, let mee not therefore breake peace with them; ſeeing thou diddeſt pray for thy malicious and mortall Perſecuters. Euen then, when they exerciſed vpon thee all cruelties and contempts; when they breathed high blaſts of blaſphemy againſt thee: which were more painful to thy heart, then the nayles were to thy hands, and thy feete. Then, I ſay, omitting to comfort thy ſorrowfull friends, omitting to complaine of any thing done vnto thy ſelfe, thou wert carefull for the ſaluation of thine enemies. Thou wert more grieued for thine enemies then for thy friends; thou wert more ſenſibleof their torments, then of thine own. *Noah* curſed that ſonne, who laughed at his nakedneſſe; *Elizeus* curſed thoſe children, who mocked at his bald-

baldneſſe : but thou diddeſt pray for thoſe, who made thee naked; who ſolaced themſelues, not at thy deformity, but at thy death.

When a light iniury is offered vnto vs, we muſt commonly bee expected, till time weareth out the impreſſion of griefe; we require alſo ſatisfaction, or ſubmiſsion, or at the leaſt, acknowledgement of abuſe; whereby wee make remiſsion, rather another mans vertue then our owne. But thou, in the middeſt of thy miſeries, in the height of their iniuries; when thou couldeſt not ſtirre any other member, thy lippes did labour to doe them good. Thou diddeſt not onely pray for them, as an Interceſſour; *Father, forgiue them*: but alſo pleade for them as an Aduocate; *for they know not what they doe*. Aſſuredly, if PILATE could haue deliuered the Iewes

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to thy will, as hee permitted them to worke their will vpon thee, thou wouldest haue vsed them after a better sort: seeing the more obstinate they were to take away thy life, the more earnest wert thou to procure their pardon.

Considering therefore, that
28 the will of man is so peeuish and peruerse, I abandon my desires, and resigne my selfe wholly to thy will: for it is more safe for miserable man to commit himselfe to the will of GOD, then that GOD should bee committed to the will of man.

O Lord Iesu! O the saluation of my soule! behold, I come vnto thee, as a most poore and vile creature. I approch to the riuers of thy mercy, to the sweet streames of thy grace, to the true Sunne of thy iustice; whose beames are spredde ouer the whole world, and powreth

larg

large light vnto all thoſe, who doe not ſhut their eyes againſt it.

Behold, I proſtrate my vnworthy ſoule at thy feet. I doe not reuile, but I prayſe and adore thee: I doe not mocke, but I mourne at thy paſſion. O thou who wert pitifull to thine enemies! be not hard to thy ſuppliants: thou who diddeſt pray for thoſe who dīd reproch thee, pray for him (I pray thee) who prayeth vnto thee. Lift vp thy voyce to thy Father for mee; ceaſe not to intreate him, that hee will forgiue me.

§. 11.

How hee pardoned the Thiefe, how he tasted vineger, and how he cryed to his Father.

1. *CHrist did declare himselfe to be both our Aduocate and our Iudge.*

2. *Christ giueth more then wee doe desire.*

3. *The conuersion of the thief, not the least worke which Christ did.*

4. *What encouragements wee haue to come vnto Christ.*

5. *Christ accepteth our willingnesse, our desire, our purpose for performance.*

6. *Who are to be dismayed, vvho comforted at the iustice of Christ.*

7. *No sinner did euer turne vnto Christ, and was reiected.*

8. *The different demaunds of the two thieues.*

9. *The different hearing of the words of Christ.*

10. *Christ*

10. *Christ is a most inuincible King.*

11. *Vnder what names Christ was reuealed to the Fathers at the first.*

12. *The Kingdome of Christ is heauenly.*

13. *The power and command of Christ extendeth to all places.*

14. *In what sense the kingdome of Christ is not of this world.*

15. *The kingdom of Christ dependeth not vpon worldly meanes.*

16. *What rewards wee must both aske and expect from God.*

17. *Worldlings doe not pertaine vnto Christ.*

18. *A Prayer.*

19. *Christ hath annexed his grace to his griefe.*

20. *The torments of Christ increased towards his death.*

21. *It is dangerous to determine what were the sufferings of Christ.*

22 *Christ was depriued of all earthly comfort.*

23 *Christ was depriued of all heauenly comfort.*

24. *The paines which Christ endured.*

25. *The paine of losse which he sustained.*

26. *How Christ was forsaken of his Father.*

27. *For what cause Martyrs haue beene able to endure most exquisite torments.*

28. *Wherefore the least torment in Christ might haue sufficed for redeeming many worlds.*

29. *Wherefore Christ would endure greater torments then can bee conceiued.*

30. *The disconsolate estate of Christ.*

31. *Wherefore Christ was forsaken of his Father.*

32. *A thankesgiuing.*

33. *We are more bound to God for our redemption, then for our creation.*

34. *We are to be more thankefull for our redemption, then for all other benefits.*

35. *Wherin the foundation of a Christian life doth consist.*

36. *Afflictions wherefore, and how they are assured signes of Gods favour.*

37. *A seasoning for all the pleasures of this life.*

38. *If we will succeed in the merits of Christ, we must do the like in his temperance, and in his trauails.*

39. *It is more to moderate our desires, then our actions.*

Am further encouraged (O my Redeemer) to craue, not thy praier only, but also thy pardon; by example of the thief who died with thee: Who although hee had spent all the time of his life, in open outragies; yet when he desired thee to be mindful of him, thou didst presently returne answere: *This day thou shalt be with me in Paradise.*

O

— O ſweete word ! O heart more yeeldable then waxe! truly, O Lord ! thy lippes are the hony-combe; hony and milke do flow from thy tongue. Thou diddeſt pray for ſinners on the Croſſe, to ſhewe thy ſelfe our Aduocate : and thou diddeſt pardon ſins, to ſhew that thou art our Iudge.

2

What is this ? O liberall Lord ! how maruailous are thy mercies towards vs? To thoſe who mocked, reuiled, blaſphemed thee, thou diddeſt not anſwere one word ; but when the thiefe prayed vnto thee, his petition was no ſooner made, but forthwith it was granted : thou gaueſt more alſo then he did deſire. The thiefe deſired thee only to remember him ; and thou diddeſt promiſe him the kingdom of heauen. But when? O gracious Lord ! that preſent day: with whom? euen with thy ſelfe. Implying therby, that the

ſame

ſame glory which thou doeſt enioy, thou wilt participate to thine Elect; by reaſon whereof they are called *co-heires*. This glory and felicity is perfect in thee; and from the diſtributed in meaſure, as from the head to the members. Rom.8.17.

What wouldeſt thou then deny vs? O the ſweetneſſe of my ſoule! if wee were to thee ſuch ſeruants, as thou art vnto vs a Lord? ſeeing thou art both ſo ready, and ſo bountifull to open offenders? Which although it ought not to imbolden vs to defer our repentance vntill the end of our liues (becauſe this conuerſion of the thiefe, as it was the laſt worke which thou diddeſt in this life, ſo was it not the leaſt) yet it may incourage vs neuer to think, either our ſins too great, or our time too ſhort, to obtaine thy pardon.

Come vnto him then all that are

are feeble-hearted, and euer thinke you ſhall be damned; ſee what a louer of man he is, and how deſirous of our ſaluation. See how eaſy he is to be intreated for greateſt matters, how ready to giue his glory at the firſt demaund. Hee apprehendeth, hee ſeeketh all occaſions, he deſireth nothing more, then to beſtow it vpon vs. Hee *forgaue* to *Dauid* his ſinne, vpon the firſt acknowledgement; he *gaue* to the thiefe his kingdom, vpon the firſt requeſt: hee that is ſo inclinable to *forgiue* ſinnes, and to *giue* glory, wherein will hee bee either inexorable or hard?

If yee will ſay, you haue done little ſeruice, whereby you ſhould hope for ſo high a reward; feare not, it ſufficeth that you haue a deſire to ſerue him. This is a property of him that is liberall and mercifull (for which vertues hee is

eſpeci-

especially commended) not so much to regard the workes of our bodies, as the willingnesse of our minds.

He so thirsteth after the saluation of our soules, that hee often accepteth our purpose for performance ; it sufficeth many times that wee are prepared in will, the rest he doth supply by his grace. His gracious goodnesse both perfecteth that which wee haue, and supplyeth whatsoeuer wee want.

Be not therefore dismaied at his terrible Iustice, but rather comforted. Let them feare, who are flinty-hearted, who will not conuert and come vnto him; who follow vanities freely, who doe boldly sinne, and then say; *What euill haue I done?* Let them tremble, who are so far frō calling vpon him, that they will not know him : it is dreadfull for such to fall into his hands.

6

But

But they who are ſmitten with ſorrow for their ſinnes, they who riſe and returne vnto him, let them be confident; for hee that hath drawne them, will aſſuredly receiue them.

It is not the thiefe alone who was receiued; but let all ſinners bee brought forth, and there cannot any one be named, were he neuer ſo great, who conuerted to him and was not iuſtified. He ſo loueth conuerted ſinners, that if it were neceſſary ſo to doe, he would rather ſuffer death againe, then conſent that one of them ſhould bee damned.

O happy thiefe! how pleaſant were thy paines? how delightfull was thy death vnto thee? being aſſured, that thou ſhouldſt forthwith raigne with him in heauen, who ſuffered with thee, and for thee vpon earth. The other thiefe demanded of Chriſt to bee deliuered from

from the Crosse: His demand was also conditionall; *If thou be the Sonne of God!* Hee desired neither as hee should, nor what he should. † But the conuerted thiefe, hauing heard him openly professe, that his kingdome was of another world; desired no bodily benefit, but onely to be remembred of him, when he came into his kingome. *Pilate* in his tribunall, the people standing by, and the thiefe in fetters heard these words of Iesus alike; but hereupon *Pilate* contemned him, the multitude mocked him, the thiefe onely did beleeue him. † 9

† Assuredly, O good Iesu! thou art a most inuincible King; otherwise thy children were not able to sustaine their continuall combats; otherwise they could neuer be drawne out of the cruell captiuity of Sathan, sinne & death: otherwise *Pilate* would not haue written vpon the Crosse 10

Crosse (altogether against the aduice of the Iews) *Iesus of Nazareth, King of the Iewes.* But the same spirit which mooued *Pilate* to pronounce him innocent, guided him also to write this inscription. And in truth, the Hebrew word *Messias*, and the Greeke word *Christ*, which signifie *anoynted*, was the originall of the vnction of the Hebrew King.

11 † And yet our Sauiour was not declared by this name to the Fathers at the first. To *Adam*, & the Patriarchs he was reuealed vnder the title of, *the seed of the womā*. *Iacob* called him *Shilo, his Sonne*. But to *Dauid*, this Son was promised, vnder the figure and shadow of *Salomon*, by the title of a King, whose dominion should be for euer: since which time the glory of this King hath beene excellently extolled as well in many Psalmes, as by the Prophets in all ages. This King

2.Sam.7. 13. 1.Chrō.22 10.

was

was manifested by the Angell, to the Virgine *Marie*. The Wise men of the East were not ignorant of him. Yea, many Histories doe testifie, that about the time when CHRIST was borne, a common brute did run within the Empire of *Rome*, that a great and puissant King should bee borne amongst the Iews. This held *Herode* in great iealousie and feare. The Apostles also did apprehẽd it, albeit, according to the vulgar errour, vntill they were otherwise instructed. But this was not fully, vntill after the death of their Master; as it appeareth by the question which after his Resurrection they demanded of him.

Luk. 1. 32. 33. Math. 2. 2. Math. 2. 3. Mat. 20. 23 Mat. 9. 34. Acts 1. 6.

* O humbled Sauiour! giue vnto mee that sight which thou gauest to thy seruant *Moses*; that I may see thee inuisible. Open mine eyes, as thou diddest to the seruant of the Prophet; that I may see the fiery forces which

12 Heb. 11. 17 2. Reg. 6. 17

which attend thy royall command. Assuredly, thy kingdome is in Heauen; for otherwise it could not bee eternall.

Psa. 120.1. There the great king *Dauid* did acknowledge thee to be his

Psa. 97. Lord: There the eternall aduoweth thee for his Son: there

Psa. 97. the Angels and Saints doe adore thee: there the diuels and damned wretches tremble at

Psal. 2.9. thee. There thou swayest with thine omnipotent arme, a masse of yron; to defend thy seruants, and to dash thine enemies euen to dust.

13 But, O eternall king! wherfore diddest thou say, that thy kingdome is not of this world? Vndoubtedly, when thou wert in thy holy humanity vpon earth, thou diddest euidently declare, that thy power and cōmand extended to all places. For the Angels of Heauen did

Math. 8. minister vnto thee, and the power of the deuils depended vp-

on

on thy permiſſion. At thy word vncleane ſpirits auoyded, diſeaſes vaniſhed, death it ſelfe quitted his prey, the wind and the ſeas were appeaſed. At thy ſhamefull ſuffrings, the Sunne couered his glorious face, the earth trembled, the rocks rent. In a word, all Creatures ſtouped vnder thy charge. Wherefore then diddeſt ſay, that thy kingdome is not of this world? Verily, by the world thou diddeſt not intend the heauen, the earth, and whatſoeuer is contained in them; not mankind abſolutely; not the generation of the wicked, who are often termed the children of the world; but rather the ciuill gouernment and policies of ſtate, which chiefly concerne the manage of worldly affaires. Or thus, Thou didſt not ſpeake of the extent of thy kingdome, but of the nature and forme thereof: which nothing touched

Mat. 8. 10. 11. Luke 8. 14

ched the interest of the Emperour, or of other Potentates of the world; which pretendeth nothing lesse, then either to abolish or abase the authority of Kings, to ruffle rule, to reuerse dignities and degrees, whereby societies of men are entertained in order: Or else thus; Thou diddest not speake of thy diuine soueraigne power, ouer all Creatures without exception; but of the spirituall
Rom.8.28. power, giuen to the Sonne, as to the first-borne amongst his brethren. By reason whereof, after thou haddest performed thy charge vpon earth, thou wert aduanced on high, to take possession of this Empire in our flesh, and to be the head of all the elect. Or lastly thus, Thou diddest not say that thy kingdome was not ouer the world, but not, *of this world*: That is, earthly, perishable, pompous and vaine. In regard of the extent

tent of thy kingdome, heauen, and earth, and all depths are compriſed therein: but the chiefe end of this kingdome, is neither the commodities or neceſſities of this life: It conſiſteth not, either in the glory or ſecurity of this mortall world. In which outward things, if God ſhould alwayes furniſh vs according to our deſires (as ſome vnskilful Phyſicions deale with impatient ſicke perſons) wee were vtterly vndone.

And as this kingdome aymeth not at worldly ends, ſo is it not aduãced by worldly means: As it doth not conſiſt, ſo is it neither fortified nor impayred, by any humane either policies or power. When Saint *Peter* offered prouident counſaile (as hee ſuppoſed) vnto Chriſt, aduiſing him not to goe to *Ieruſalẽ*, where the Iewes plotted to put him to death; *Chriſt* did ſharpely reprooue him for it. Mat. 16. 25

When he drew his ſword, and therewith bloud, in defence of Chriſt; he heard this ſentence: Mat.26.42 *They that take the ſword, ſhall periſh with the ſword.* Chriſt armed Acts 2.3. his ſouldiers onely with fiery tongues: by force whereof they maintained the field, againſt all the ſtratagems and ſtrength of the world. And when mighty Princes did not onely reiect, but perſecute their doctrine; they perſwaded the people to patience, to ſettle their minds in pietie and in peace. They did encounter and ouercome their moſt obſtinate enemies, not by *reſiſting*, but by *perſiſting* and enduring. For it is a property peculiar to this kingdome, to encreaſe by thoſe means, whereby other things are moſt diminiſhed.

16 + Seeing then, O good Ieſu! thy kingdome (thou haſt ſaid) is not of this world, what ſhall I aske? what ſhall I hope for

of

of thee, that this world doth affoord? If I aske honor, riches, creadite, quiet, thou maist send mee for them to the Princes of this world; or else answere me, as thou diddest the Sonnes of *Zebedeus*, *You aske you know not what.* There is another world, whereof thou (and no other) art King; whereby we are giuen to vnderstād, that for all the seruices which wee can doe, for all the aduersities which we suffer for thy sake, wee are to expect no worldly reward. Because thou so esteemest those who loue thee, that to reward one of them alone, thou thinkest the whole world not to bee sufficient: and for no other cause diddest thou come into this world, and suffer for vs, but to take vs into another world, to raigne with thee. Seeing also I esteeme of my selfe, because I am thine; and thou hast said, thou hast nothing in this world; I dare

Mat. 10. 38

17

not be a worldling, for then I
ſhall not be thine. I will not ei-
ther praiſe or deſire the com-
modities of this life; but do cry
vnto thee with the happy thief,
Lord, remember me, now thou art
in thy kingdome. Remember not
18 my iniquities, remember not
my errours, but remember that
I am a fraile & feeble creature;
remember that I am the worke
of thy hands; remember that
thou gaueſt me a ſpirit to thine
owne likeneſſe; remember that
thou tookeſt fleſh like vnto me.
Remember all the miſeries, which
for me thou haſt endured; re-
member thy goodneſſe, not my
euill; not the greatneſſe of my
ſinnes, but thy grieuous ſuffe-
rings. Lord, I deſire not with
the other thiefe, to be freed fro
the croſſes and calamities of
19 this life; giue mee rather thy
griefe, and ſo ſhall I be ſure to
haue therewith alſo thy grace.
For vnto none haſt thou impar-
tec

ted thy loue, vnto whom thou haſt not alſo imparted thy labour; and with none doſt thou communicate thy griefe, but thou doeſt therewith communicate thy grace. +

+ *Thou art a Lilly amidſt many Thornes*; thou canſt not bee attainted with idle eaſe. Wee muſt endure not onely labour, but ſmart, if wee will enioy thee. If we will haue thy head, it is crowned with Thornes; if thy heart, it is pierced with a ſpeare; if thy hands and thy feete, they are ſtrooke thorow with nailes. *Thou art a Lilly amiddeſt the Thornes.*

+ Now the neerer Chriſt drew towards his death, the heauier was his Fathers hand, the waightier his wrath, the more ſtripes did he double vpon him. In the Garden of *Gethſemany* he cryed to his Father, *Father, if it bee poſſible, let this cup paſſe from me:* but now, feeling that

which then hee feared; the ſtorme now breaking vpō him, which did but then beginne to appeare; he cryed againe; *My God, my God, why haſt thou forſaken me?* At both theſe times, what were either his feelings, or his feares, what the torments of his body, what the anguiſh of his ſoule; whether hee did deſpaire, and how farre his deſpaire did reach; it is dangerous to define; we know them not, we may be too aduenturous to determine of them. The ſuffrings of Chriſt are knowne onely to the heart that felt them. But to bee altogether abandoned in theſe extremities, to haue no comfort affoorded, no care taken; to be bereaued, not onely of the helpe, but of the pity of all, which in ſome degree euery man doth finde, ſeemeth to bee the accompliſhment of miſery.

21

First, hee was deprriued of all earthly comfort: for of his Diſciples,

ciples, some betrayed and sold him; others forswore him; all fell away and fled from him. And as for the people amongst whom he liued, working miracles, & doing al the good that he could, it was they, who preferred *Barabbas* before him: it was they, who in the midst of his miserable state did most insolently insult vpon him. It was they who, when hee cryed out, *Eli, Eli,* did in a barbarous sort deride him, as if hee had called for *Elias*. It was they, who, whē wth extreme faintnes, & paines, when by reasō of the large losse of his bloud hee did thirst; not only denied him a drop of water, as *Abraham* denyed to the rich glutton in hell, but gaue him Vineger and gall to redouble his torment. Secondly, he was depriued of all heauēly cōfort, wch is the true linitiue in all dolorous distresse. And this was the cause of his heauy cry; 22 23

not that his friends, but that his Father did thē forsake him; not that earth, but that heauen did not yeeld him any comfort.

24 All the punishments which the damned do endure, are cōmonly reduced to two heads; paine of sense, and paine of losse. Now, the paines of sense were extremely sharp, both vpon the body of our Sauiour, and vpon his soule. Vpon his body, not only in regard of the greatnes, basenesse, and variety of his torments, but also in regard of the body it selfe. For as it was miraculously made, so was it of a more perfect constitution, of a more subtil sense to apprehend torments, then bodies brought forth by ordinary course of nature. The paines of his soule were vnspeakeable, vnsearchable: euen answerable to the cause for which he suffered; to the innumerable sins that euer had or should be commited.

But

But the paines of ſenſe which the damned ſuffer in Hell, are nothing comparable to their paine of loſſe. For this is to be depriued of God, who being an infinite good, the end and reſt of a reaſonable ſoule, it can neither be expreſſed nor imagined, what a torment it is to bee ſeparated from him. And thus it happened to our Sauiour vpon the Croſſe. He complained not of his other torments but that he was forſaken of GOD; that he ſaw not the heauens open (as did Saint *Stephen*) and the Father reconciled vnto him. The torments of ſenſe he endured in the Garden, when hee was drẽched in a bloudy ſweat; but then he was not forſaken of his Father, the Angels then miniſtred comfort vnto him. But vpon the Croſſe, beſides the increaſe of the torments of ſenſe, both in body and ſoule, hee endured alſo the torment of loſſe; 25

hee was abandoned by his Father, all comfort was cloaſed from his eyes. In the Garden he was but in hell mouth; but vpon the Croſſe he was in the bottome of hell.

26 And yet in this vnſpeakable extremity, there was no ſeparation, either of the Father from the Sonne, being one in Eſſence; either of the deity of the perſon of the Sonne, from his humanity, whereto it remained perſonally vnited, euen in death.

But this muſt bee vnderſtood according to the ſence of thoſe Scriptures, where God is ſayd, to be neare vnto vs, or far from vs; to know vs, or not to know vs: namely, in regard of his aſſiſtance and fauour. And therfore we may boldly affirm, that our humane nature in Ieſus Chriſt, remained alwayes during this combate, perſonally vnited to the perſon of the Sonne,

The thiefe pardoned.

Sonne, who could not be ſeuered from the Father and the holy Ghoſt: but it receiued no comfort or aſſiſtance for a time, to relieue it from the full ſence of Gods moſt ſeuere indignation againſt ſinne. For as the ſoule is not eſſentially ſeparated from a body that ſleepeth, and yet it worketh not as when the body is awake, otherwiſe then to ſuſtaine it in life: ſo, in this extreame agonie of our Sauiour, the deity was not ſeuered from the humane nature; only it did not exerciſe the actions of comfort and ſtrength, otherwiſe then to ſupport it frō being ouerthrowne. The heauenly Father did then forſake his innocent and onely Sonne, and yet was not the vnion betweene them diſſolued. He diſſolued not the vnion, but withdrew his viſion; and reſtrained the influence of thoſe beames, which might any way refreſh the

the paſſioned powers of his ſoule.

27 Many Marryrs haue been aſſayled with terrible torments, which they did not onely quietly, but cheerefully endure. Will you knowe the reaſon? *They were not deliuered, indeede, but therewith alſo, they were not forſaken.* For, the grace of God did miniſter vnto them, ſuch ſweet, and ſecret ſupply of comfort, that they tyred their tormentours, in ſuſtaining all extreamities, which mercileſſe tyranny could execute or inuent. 28 But in Chriſt, although in regard of his infinite dignity (for that is it which ſetteth this ſacrifice at ſo high a price) the leaſt torment, although only in body, might haue ſufficed for redeeming many worlds: yet would hee ſuffer greater torments then can be conceiued. 29 Firſt, to manifeſt thereby his exceeding loue, in making our re-

redemption ſo aboundant: for the leſſe he had ſuffered, the leſſe would his loue haue been eſteemed. Then, to awake our regard, and to leaue vs inexcuſable if we loue him not againe. Laſtly, to ſtirre vs to ſettle in him our aſſurance, and hope; eſpecially in our tribulations, and moſt eſpecially when wee ſuffer for his ſake.

And further, he excluded all conſolation from him; hee receiued no comfort, either from heauen, or from the earth; either from his Father, or from himſelfe: euen as it is in the Pſalme; *I looked about mee, and there was none to comfort me.* His naked body was left deſolate and forlorne, like a weather-beaten tree; the force and furies of hell, tempeſtuous vpon him; and the influence of comfort reſtrayned from his reliefe. His Apoſtles had forſaken him before; but here hee was for-

3

Pſal. 88.

ſaken

saken of his heauenly Father, and in a manner of his ovvne selfe. +

33 + O forsaken Iesu! expect not what answere thy Father will make, we miserable sinners are able to answere to this thy question. Thy Father hath forsaken thee, to saue the world; wch otherwise had perished: to saue those who were both sinners and seruants, he did forsake his innocent Sonne. In case thou wouldest haue passed by vs, this Cuppe might easily haue passed from thee: but because thou wouldest not forsake vs, thy Father hath forsaken thee.

32 # O mercifull Father! let euery knee bow, let euery tongue powre forth prayses vnto thee; for that in fauour of mee, thou hast not spared thine only Son: but diddest fasten vpon him these bitter blowes, to satisfie thy iustice for my transgressions, and that I might haue him

a faith-

a faithful Aduocate before thee in Heauen. How much more am I bound vnto thee, O my God! for this benefit of my redemption, then for the great worke of my creation? thou diddest create mee when I was nothing, but thou diddest redeeme mee when I was worse then nothing: thou diddest create mee by thy word, but thou diddest redeeme mee with the bloud of thine only Sonne: In my creation I was made to the image of God; but in my redēption, God was made according to my image: In my creation, thou diddest giue vnto me the state of Nature; but in my redemption, thou diddest giue vnto mee the state of Grace: when thou diddest create mee, thou diddest giue vnto mee my selfe; but when thou diddest redeeme mee, thou diddest giue thy Sonne vnto me: when thou diddest create me, thou diddest giue

33

giue me to my ſelfe; but when thou diddeſt redeeme me, thou diddeſt take me vnto thee. +

34 + O my God! a thouſand times more I thanke thee for my redemption, then for all thy other benefits beſide. For if I had not been redeemed, all thy other benefits ſhould haue beene to me a burthen, and charge. And + I moſt humbly beſeech thee, by this thy great goodneſſe towards vs, by this obedience of thy Son towards thee, to giue vnto me thy grace; that I may alſo bee pitifull for the miſeries which fall vpon others, and patient in thoſe which are laid vpon my ſelf; in which two points, 35 the foundation of a Chriſtian life doth conſiſt. +

Graunt alſo, that in all the diſtreſſes of this life, I neuer loſe, or let fall my confidence in thee: ſeeing, that when thy Sonne had cryed in his extremities; *My God, my God, why haſt*

haſt thou forſaken mee? hee preſently reſumed his confidence, and ſayd; *Father, into thy hands I commend my ſpirit.* For, aduerſities and afflictions are ſure ſignes, not alwaies that we are forſaken of thee, but moſt often that we are in thy grace and fauour; being thereby made (albeit in a low degree) ſomewhat like to thy beloued Son: Who, perceiuing vs to be terrified by troubles & death, did take them vpon himſelfe, to bleſſe and ſanctifie them, and ſeaſon them with ſome ſweetneſſe; that we ſhould not only endure, but reioyce and triumph, in and for our afflictions. Hee hath now made aduerſities, the ſtraight paſſage & entrance into heauē; death is now no more death, but the leader vnto life. The diuine iuſtice permitteth not any of our offences to eſcape without puniſhment: ſeeing therefore thy children haue many imper-

Heb. 12. 6.

imperfections, there is no greater comfort vnto them, then to be scourged in this world; there is no greater punishmēt in this life, then in this life not to bee punished. There is no sacrifice more acceptable vnto thee, then a troubled and afflicted heart: there is no truer token, and lesse to bee suspected (bee our other seruices neuer so many and great) both of thy loue towards vs, and of our loue towards thee, then quietly to endure the calamities of this life; not as hauing no sence of thy hand, but by subduing our naturall reason and will to thine obedience. If it bee for our offences that we suffer, let vs take it patiently, and repent, and then wee suffer with the saued thiefe: If it be without offence, let vs take it patiently, and reioyce, for then wee suffer with Christ himselfe: who hath giuen vs such an example in suffering

fering for vs, that it must needs seeme little, that we can suffer for him. +

++ Graunt also, O gracious God! that the vinege r and gall whereof thy Sonne took a taste, may be to me a seasoning of all the pleasures of this life: that I may be restrained thereby from running into excesse, and from drowning the life of my soule in bodily delights. For goodly Christians they are, who knowing what a sowre sauce was tẽp'red for *Adams* apple, will follow their appetites with full saile; stuffing their stomaks wth all kind of delicates; and in one act of eating, both consume, and be consumed. I aduise thee, O my soule! yea I doe most strictly charge and enioyn thee, that as thou desirest to succeed in the merites of thy Sauiour, so thou refuse not to doe the like both in his temperance, and in his trauailes: seeing it is agree-

37

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able

able to all lawes, that whosoeuer will enter vpon an inheritance, he cannot enioy the commodities without the charge. Thy Sauiour would leaue that which seemed necessary, that thou shouldest leaue what is superfluous; for thou shalt finde in thy generall account, that thou hast stolne so much from the poore, as thou hast bestowed superfluously vpon thy selfe. If thou wilt say, thou enioyest not many pleasures, either to moderate or forsake, see then that thou weane thy will from pursuing them by desire. For in the house of our Lord it is much more esteemed, to ouercome our will in that which we desire, then to set light by that which wee possesse: because, the pleasures and contentments of this life, seeme farre greater in shew, then in substance they are found.

39

Lastly, O my God! graunt vnto

vnto me thy vnworthy ſeruant, I beſeech thee, that at the ſeparation of my miſerable ſoule, from the fetters of my fleſh, I may ſpend my laſt breath with theſe words of my Sauiour; *Father, into thy hands I commend my ſpirit.* Comfort me then with the vertue of his paſſion; which is, life to the dead, pardon to the wicked, and glory to the SAINTS: that ending the laſt minute of my life, in the middeſt of his woundes, in the very depth of his death and bloud, I may confidently commit my ſoule, and thou receiue it readily into thy hands. Heauenly Father! receiue the ſweet ſoule, which thy Sonne hath offered obediently vnto thee: Receiue, I ſay, thy precious Sonne for a raunſome, and withall receiue thy Seruaunt whome hee hath redeemed. For, as he dyed in thine obedience, ſo dyed hee alſo for my

my redemption. I haue nothing to offer vnto thee but his death, nothing but his bloud, and the loue wherewith hee gaue vs his bloud. His ſoule he hath committed vnto thee: but vnto vs he hath giuen his bloud. This is all our treaſure, this is our aſſured truſt; of this bloud we will not returne, ſo much as one drop vnto thee vn leſſe it bee in exchange of euerlaſting life.

§. 12.

How hee dyed, and how they opened his ſide with a ſpeare.

1. *Contraries combined together in Chriſt.*

2. *Chriſt at his death declared what he was.*

3. *In all the actions of Chriſt, his diuinity and his humanity did appeare.*

4. Wher-

4. *Wherefore the Sunne was darkened.*

5. *Three miracles obſeruable in that darkeneſſe.*

6. *The power of Chriſt did not end with his life.*

7. *Of the great voice, and cry of Chriſt.*

8. *A Prayer.*

9. *How powerfull and terrible Chriſt will be in iudgement.*

10. *Of our account for the blood of Chriſt.*

11. *Chriſt dyed not by conſtraint.*

12. *What the rending of the Temple did ſignifie.*

13. *A Prayer.*

14. *What was ſignified in that ſome dead were reſtored to life.*

15. *That which man purpoſeth to one end, God oftentimes diſpoſeth to another.*

16. *The Centurions confeſsion.*

17. *Of the infallible prouidence of God.*

18. *What*

18. *What may be gathered from the want of power in the Executioners to breake the legges of Iesus.*

19. *Wherefore they did pierce his side.*

20. *Our teares turned into ioy.*

21. *What this sacrifice was to Christ, what to his Father, & what to vs.*

22 *We got more by the death of Christ, then we lost by the fall of* Adam.

23. *A Thankesgiuing and Prayer.*

24. *Wee cannot conceiue the high mystery of Christs sufferings.*

25. *The bloud of Christ the most precious thing.*

26. *What quantity of this precious bloud, Christ gaue for vs.*

27. *We are double debtors vnto Christ, and wherefore.*

28. *A Thankesgiuing and Prayer.*

29. *Wherefore the body of Iesus was buried neere vnto the City.*

30. *Wherefore in a Garden.*

31. *Where-*

31. Wherefore so richly buried.

32. Wherefore in a new Sepulcher.

33. Wherefore the Sepulcher was so strongly stopped & guarded.

34. The nature of sinners in a desperate degree.

35. How absurdly the Iewes gaue forth, that the body of Iesus was stolne away.

AFter, when IESVS knew that all things were performed, hee cryed with a great voyce, and bowed his head, and gaue up the ghost. And the Sunne was darkened, and the vaile of the Temple rent through the midst, and the earth did quake, and the stones were clouen, and the graues did open, and many bodies of the Saints which slept, arose, and came out of the graues after his resurrection, and appeared vnto many. Ioh. 19. 30 Luke 23. Mat. 27.

When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, and sayd: Truely, this man was the Son of God.

Mar.15.

1 What is this? O gracious God! who euer saw two such contraries combined together? who euer saw such misery ioined to such might? when was so great glory accompanied at any time with so great griefe? who is hee that is so humbled, and yet so high? who is so powerfull, and yet so poore? He that is contemned vpon earth, is honoured in heauen; he that is fastened naked to a Crosse, maketh the earth to quake; hee that dyeth, rayseth the dead to life. 2 O sweet Sauiour, thou didst now manifestly declare, both who thou art, and wherefore thou camest into the world.

The Centurion, & they who were

were with him; did acknowledge thee to bee the Sonne of God; and the dead who were rayſed to life, did teſtifie that thou eameſt to ouercom death. We will make ſmall reckoning therefore, that the Iewes did ſcoffe at thee; ſeeing the heauens, the earth, the liuing, and the dead, did witneſſe with thee. +

And thus likewiſe in all the other paſſages of his life, our Sauiour did ſo beare & behaue himſelfe, that he neuer did, either ſo high a miracle, but therin his humanity did appeare; or ſo meane a worke, but his diuinity did therein ſhine. All his actions participated of both his natures; in euery thing which he did or ſuffered, the glory of the one, was alwayes ioined with the humilitie of the other. It was great humility to bee conceiued; but it was great glory to bee conceiued by the

holy Ghost: It was great humility to be borne; but it was great glory to bee borne of a virgine; It was great humility to be borne in a stable, but it was great glory to be worshipped of the Wise men: It was great humility to lye among beasts; but it was great glory to be honored of the Angels: It was great humility for him to bee circumcised; but it was great glory to be named Sauiour: It was great humility to be baptized among sinners; but it was great glory that the heauens opened, that the Father spake vnto him, and that the Spirit visibly descended vpon him. Lastly, it was great humility to die vpon the crosse; but it was great glory that both heauen and earth were disturbed thereat: that all creatures adored his death, except man onely for whom hee died. Of the one of these the Prophet

Esay

Esay saith; *He hath neither forme nor beauty, he is despised and reiected of men, he is a man of sorrows, and hath experience of infirmities*: Of the other, Saint *Iohn* speaketh; *And wee sawe the glory thereof, as the glory of the onely begotten Sonne of the Father.* By the first, our will is subdued, and our manners corrected; by the second, our vnderstanding is enlightened, and our faith confirmed. If therefore this humility of CHRIST bee offensiue vnto vs, let vs turne our eyes to all the particular circumstances thereof; and wee shall find it not vnworthy, that with so great Maiesty hee was humbled.

Chap. 53. 2

Io. 14.

First, the Sunne beholding his Creator naked, drew in his light to couer him with darkenesse. For as our Sauiour was betrayed, apprehended, scorned, reuiled, spet vpon, and buffetted in the night; so it was

4

not inconuenient, that the residue of this worke of darkneſſe, ſhould in darkneſſe be accompliſhed: euen as he had ſayd to
Luk.22.52 the Iewes; *This is your very houre, and the power of darkeneſſe.*

5 But pauſe here a while (O my ſoule) and obſerue three miracles layd before thee. *Firſt*, that this eclipſe happened vpon the fourteenth day of the moon, that is, in the full oppoſition of the Sunne and the Moon; whereas naturall eclipſes doe alwaies happen in their coniunction, when the moone is directly interpoſed betweene the Sunne and our ſight. *Secondly*, for that it continued the ſpace of three houres: whereas naturall eclipſes continue not much aboue the fourth part of an houre, and ſeldome ſo long. *Thirdly*, for that it was a totall eclipſe, which neuer happeneth by interpoſition of the moone,

by

by reason that it is so farre inferiour to the Sunne in greatnes. What then shall wee say? But that the Sun drew in his light, because it should not display so vnworthy a spectacle: that the heauens hid their beautie, and suted themselues to their Makers state, that they couered the sacred body of IESVS, most sacrilegiously vsed, with darkenesse, as with a veyle. One starre shewed the glory of the Lord at his natiuity; but the most glorious Starre performd that seruice at the time of his death. Neither was this darknes euer better resembled, then by the darkenesse which once inuolued the land of Egypt; only with this difference. † At that time, darkenesse was ouer the land of Egypt, but not ouer *Gosan*, where the Iewes did inhabite; at this time, the land of the Iewes only was darkned, other Countries remained light.

At that time the true light was only among the Iews; since this time they haue been the greatest strangers to it. And at the end of this darkenesse, when Iesus cryed with a loud voice and yielded vp his Spirit, the earth trembled also, and the rocks did rend: whereof in the land of Iewry, in the kingdom of *Damasco*, & in the mountains of *Arabia*, mentiō remaines vntill this day. Therefore do not think (ô ye Iewes) that as his life
6 doth end, so you haue also extinguished his power; he that hath laide downe his life, retaineth power, both in the heauens, and vpon the whole earth: and it is a lesse matter for him to rise again, then it was to suffer himselfe to die. You cannot say, that these things wch hapned at the very instant of his death, were done by any ordinary meanes. Wherupon you must acknowledge, either in him diuine Maiesty, or diuelish malice in your selues.

You

You were maliciously bent against him, indeed. But if al men in the world should oppose against him; you see by what means he is able to declare, both his glory & his power. † When no man, either durst or would open his mouth in his defence, he did but aduance his voice, & fiue great & terrible tongs did speak for him. *The Sun*, which is the liuely lamp of the world; *the earth*; *the Rockes*; *the veile of the Temple*; and *the dead*. † When all men were silent; the elements, the stones, the dead did speak: they all preached his mercies, and thundred forth his threats.

O good Iesu! it was a great voice, indeed, whereat the principall powers of heauen, earth, and hell did shake; which did astonish the liuing and the dead. As the crie of our sinnes did reach vnto the iustice of thy Father, so did thy voyce reach vnto his mercie. Thou

diddeſt cry with a great voyce, to call the liuing, and ſummon the dead; that if any ſhould loſe himſelfe, if any would not bee conuerted vnto thee; it ſhould not be, becauſe he was not called, but becauſe hee would not come.

But wo be vnto euery ſoule, which is not conuerted, which will not come: wo be vnto euery ſoule, which is not moued at this mighty voyce. O crucified Ieſu! haue mercy vpon me, poore ſinner, proſtrate before thee, and let my humble voyce enter into thine eares, that thy mighty voyce may ſinke into my ſoule. Giue vnto me a true touch at theſe thy ſufferings, both of compaſſion (as it is reaſon that the members ſhould condole with the head) and alſo of feare: That my minde bee not more heauy then the earth, which did tremble; that my heart bee not more

hard

hard then the ſtones, which did cleaue; and that my ſoule bee not more ſleepy then the dead, which did ariſe, at the power of thy paſſion. O great Redeemer of the world! if all creatures did feare thee, hanging vpon the Croſſe, what will they doe when thou ſhalt come to iudgement? If thou wert ſo potent in thy greateſt debility, what wilt thou be in thy greateſt glory? If theſe effects did accompany the worke of thy mercy, and the voyce of thy loue, wherewith thou diddeſt call all men to come vnto thee; what will the worke of thy iuſtice doe, and the voice of thy fury; *Depart from me, ye curſed, into euerlaſting fire*? I am much afraide, O good Ieſu! of the ſtrict accompt wherwith I ſhall bee charged at that day, what aduantage I haue made of thy bloud; whereof I ſhall yeelde a ſlender reckoning, ſeeing I haue

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10

haue ſcarce retained it in memory: Becauſe, ſo much as I do loue and cheriſh my ſelfe, ſo much doe I forget thee; and it is no leſſe fault, not to make profit of thy bloud, then it was to ſhead it. Sweet Sauiour, let thy precious bloud alwayes ſtream within my ſoule, that all my thoughts may bee bathed therein; let all actions bee to me, either valuable or vile; according as they participate thereof. Let me be carefull for nothing more, then that I bee not carefull for my ſelfe, in matters of this life; let me feare thy iuſtice now, that then I may be confident in thy mercies.

11. But returne a little, O my ſoule! and weigh two points which lye in thy way. One, that whereas men doe naturally dye by degrees, whereas both their ſpirit & their ſpeech doth firſt faint, & then faile; euen in ſuch as haue the vſe of ſpeech vntill

their

their last breath: thy Sauiour at the very instãt of his death, cried with so strong a voice, that the Centurió was much astonished therat. The other is, that he died much sooner then was vsuall by that kind of punishment; wherat *Pilate* maruailed, and wch he would not easily beleeue. And what other thing can be inferred hereof, but that he yeelded his spirit, not vpon any naturall cause, not by the cruel lingring torments of the Crosse; not by constraint of his enemies, or of death, or of the diuell? But that the moment of his death was in his own power; and that he did voluntarily lay down his life, & commit, and cõmend his soule to his Father; euen when hee would; euen when hee had accõplished his charge; when he had finished al things that were necessary, both to deliuer vs from death, and to purchase for vs eternall life.

Mark. 15. 39.

Mark. 15. 44.

Now

12 Now in that the veile, wch did hang in the middest of the Temple, did also rend from the top to the bottome, what can the obstinate Iewes pretend, that all their mysteries are not laid open? that all their signes are not verified? that all their Ceremonies are not at an end?

What other voice could more really ratifie the last words of our Sauiour, *It is finished?* Our Sauiour proclaimed vpon the Crosse; *It is finished*: the veile of the Temple answered, *Amen*. This *consummation* was a *consumption* of al the ceremonies of the lawe; because the types and figures are abolished, when the truth doth appeare.

Consummatum est.

The veile of the Temple was torne at the death of Christ, and the Temple it selfe was beaten downe in short time after: and could neuer since, nor euer shall be againe repaired. The transgressors of the law, by kil-

ling

ling the giuer of the law, haue discouered the secrets, and finished the ceremonies of the law. They may still separate themselues with the veile of malice, or of ignorãce, or happly of opinion of great knowledge; but wth the veile of the Tẽple, or of the law, they cãnot: they cãnot couer themselues with the vain veile of the law, in murthering the author of the law. He wil no longer now be couered with ceremonies, figures, and shadowes as in time of the law. The vaile of the law cannot now couer him, who did hang naked, because he would be seene. ✝

✝ O! how happy are we that haue Iesus Christ for our God, whose pleasure is that nothing should be hidden. There is no God like our God, who sheweth that which is secret, and openeth that which is shut; who instructeth vs, what is necessary, and what is needlesse, either to

to doe, or to auoyde. What desireſt thou, O my ſoule, to ſee of him which hee hath not manifeſted vnto thee? If thou wilt ſee his workes, looke vpon the world; if thou wilt ſee his will, reade the Goſpell. He hath not only ſhewne thee his fleſh, but hath opened alſo his heart vnto thee. He was borne in a commō Inne, that all might make reſort vnto him; he ſuffered vpon an open mount, that all might ſet their ſight vpon him. +

13 + O my Redeemer! rend from my heart the veile of careleſſeneſſe and contempt, that I may bend it to behold the ſecrets which thou haſt opened. Break alſo the veile of groſſe dulneſſe: for ſo long as my ſoule ſhall be couered therewith, it is impoſſible for me to ſee thee.

So then, this rending of the veile, is a teſtimony vnto vs, that the law is accompliſhed; that all the figures thereof are vaniſhed,

shed, and determined by the truth.

The Ceremoniall lawe our Sauiour hath *abrogated*; hee hath *derogated* from the Iudiciall law; the Morall law he hath *prorogated*; but yet hath freed vs, as from the strict obseruation, so from the seuere sentence therof. As his will is his worke; so our affections hee often accepteth for effects.

But, O good Iesu! O great Redeemer of soules, what greater testimony can wee desire, that death was put to death, by the force of thy death; then that many bodies, which death had vnder the key of his power, did rise out of their graues? For if they had been still subiect vnto death, they could neuer haue brake from his arrest. 14

O glorious death! which took life from death. Who would euer haue expected, that one death could haue slain another?

Who

to doe, or to auoyde. What desirest thou, O my soule, to see of him which hee hath not manifested vnto thee? If thou wilt see his workes, looke vpon the world; if thou wilt see his will, reade the Gospell. He hath not only shewne thee his flesh, but hath opened also his heart vnto thee. He was borne in a commō Inne, that all might make resort vnto him; he suffered vpon an open mount, that all might set their sight vpon him. +

13 + O my Redeemer! rend from my heart the veile of careleſſeneſſe and contempt, that I may bend it to behold the secrets which thou hast opened. Break also the veile of grosse dulneſſe: for so long as my soule shall be couered therewith, it is impossible for me to see thee.

So then, this rending of the veile, is a testimony vnto vs, that the law is accomplished; that all the figures thereof are vanished,

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Who

Who did euer see before, a man fast bound, vanquish one that was at liberty? a naked man, one that was apparrelled and armed? a wounded man, one that was sound? a dead man, one that was in life? Oh! how presently wouldest thou make proof of the value of thy bloud? and how farre the force of thy death did extend? seeing that vpon the Crosse thou diddest giue to the thiefe glory, and life vnto the dead? What is not hee able to doe, who giueth glory to the dying, and life to the dead? He will neuer take away life from those that liue, who came to restore the dead to life.

Finally, as thou diddest manifest thy diuine working, in that the high Priest, who consulted against thee, did prophesie that thou shouldest dye for the people; in that *Iudas*, who betrayed thee, did acknowledge

ledge thee to bee innocent; in that PILATE, who condemned thee, declared that hee found no fault in thee: so diddest thou the like, in that the Centurion, who watched thee, confessed that thou wert the Sonne of God. Hereby we may plainely see the blindnesse of our iudgement, and the imbecility of our power; because that which man doth *purpose* for one end, thou dost oftentimes *dispose* to another. When *Pharaoh* said, *Come, let vs worke wisely*: then did his foolishnesse most appeare: and when the Iewes supposed to deale most sure against thee, then was their deuice most of all disappointed. For they procured the Centurion to guard thee: but thou diddest vse him to confesse thee. Hee confessed that thou wert Man: (*This man*) hee confessed that thou wert God (*was the Sonne of God*:) he confessed

15

Exo. 1.10.

16

confessed that thou wert iust (*This was a iust man*) Hee confessed thy diuinity, thy humanity, and thy innocency; which is so high and perfect a confession, that the Angels haue no more to acknowledge, no men to beleeue. +

+ Now the malice of the executioners was so implacable against IESVS, that this cruel death was not sufficient to assuage it: but after hee had voluntarily layd downe his life and soule for vs, one of them (violating the law of mercy, against him, who neuer violated the law of Iustice) strooke him into the side with a speare, and forthwith there gushed out water and bloud; water to clense and bloud to cure all our infirmities: water to clense vs from our sinnes, bloud to confirme in righteousnes and grace. +

O most vnsearchable! ô most infallible prouidence of God

by how secret, vnseene, vnperceiueable; by how contrary meanes (in regard of vs) obtainedst thou thy appoynted end? The Iewes obtained of *Pilate*, that the legs of *Iesus* should be broken, both to hasten and aggrauate thereby his death, but they had no cōmission to pierce his side. Certainely, if they had not obtained, that the legs of *Iesus* should be broken; If the legges of the thieues, who were crucified with him, had not bin broken; the accomplishment of the Propheſie had not beene so conspicuous as now it is: *that a bone of him should not be broken.* Verily, ô ye Iewes! seeing you wanted the power to break his legs after death, it is euident that hee suffered nothing from you in his life, but that which his Fathers Iustice, and his own obedience made him willing to suffer. His body in his life, was battered, bruised and *bro-*

Exo.12.46
Num.9.12

ken

1.Cor. 11. 24. *ken for vs*, as well by outward torments, as by inward dolors; but after death, *The Lord preserued all his bones, so that not one of thē was broken.* And in that you could not breake the bones of his body, imagine not (ô yee Iewes) that you can euer be able to breake the solidity and strength of his diuine Spirit; tither in himselfe, or in regard of vs. For himselfe, hee put off our infirmities by his death, to enter into his Fathers glory. In regard of his members, he is so farre from being enfeebled, that it is from his death, whence they draw life.

Psa. 34.19.

Acts 17.3.

But wherfore did they pierce his side? for two principall reasons. *First*, that another Scripture might bee fulfilled; *They shall looke vpon him whome they haue pierced.* *Secondly*, to make his death without all question: which if it had bin doubtful, his resurrection also had remained doubtfull;

Zac.12.11.

doubtfull; which is the greatest assurãce that we can haue, both of our resurrection, and glory with him. And therefore because the wounds of his hands and feete were not mortall, hee was pierced into the side with a Lance; which (in case he had not beene dead before) must needs haue determined his life. For this stroke was directly vpon his heart; it brake the filme which inuolueth the heart, and naturally containeth water (to coole the boyling heat of the heart) mixed with the purest arteriall bloud. This heart-blood and water was then lanced foorth (euery drop) vnto vs: containing the true substance both of the ceremonies of the law, and Sacraments of the Gospell.

Pericardiã.

O blessed streame! whereof one small drop is sufficient to satisfie all our thirst; whereof, if one small drop had fallen into

to hell, all the damned might thereby haue beene ſaued. Verily, if there were tenne thouſand millions of worlds; and all ſhould embrace this redemption, here were largely enough for all. †

19 — Weepe now no more, O my ſoule! but reioyce and ſing praiſes; for now the gates of hell are beaten down, & the chaines of death are broken in ſunder. — Now is the Cherubin, who kept the entrance into Paradiſe with a fiery ſword, remoued from his charge: Chriſt hath receiued the wound of that ſword, the water which iſſued out of his ſide hath quenched that fire. — Now is the port of righteouſneſſe opened; as by man came death, ſo now by man came life into the world. This is the hower which was ſo often promiſed, ſo many wayes prefigured, ſo long expected, ſo much deſired. By this worke, the

wrath

wrath of God is appeased, the heauens are repaired, the earth is renewed; our sinnes are clensed, our enemies vanquished, and our soules deliuered. His sweat was as the sweat of a painefull labourer, to gather in the Harueſt; his wounds were as the wounds of a valiant commander, to atchieue victory.

Although this combate was costly to him, yet was it gratefull to his Father, and to vs profitable. It is more glorious vnto himselfe, that he reigneth in heauen; but it is more healthful vnto vs, that he did hang vpon the Crosse. To him, this was a day of the fiercenes of Gods wrath; but to vs, it was a day of the fulnes of his fauor. In respect of that he suffered, this was indeed a heauy day; but in respect of that he obtained for vs, it was a day of saluation: For it doth not onely free vs from that punishment which by our sinnes 21

we had incurred; but it doth restore vs to that happy state, whereof we were dissеized by our sinnes. By his death, as he was our sacrifice, we are acquitted from destruction: by his death, as he was our high Priest (for hee was both our sacrifice and our Priest) we are aduanced to a most high and happy con-
22 dition: Not the same wherof we were dispossessed by our sinnes, but to a farre more excellent estate. Our sinnes dispossessed vs of Paradice vpon earth; but his death doth intitle vs to the kingdome of heauen. His bloud is not onely the bloud of remission, to discharge vs of our sins; but it is also the bloud of the Testament, to bequeath vnto vs the inheritance of heauen. +

23 + Haile, holy wound of my Sauiours side; the entrance to his hart, the issue of his loue. Haile, holy riuer of Paradise; the veine of liuing water, the true

treasure

treasure of the Church. Haile, ô window of the heauenly Ark; whereinto whosoeuer entreth, shall escape the vniuersall inundation of Gods wrath. Open vnto me this gate, ô Lord! and receiue me into thy bosome to dwell; euen into the secret closet of thy loue. I adore thee, ô my Lord Iesus Christ! the King of glory, the Prince of peace, the eternall vertue and wisedome of the Father. I adore thee, the ioy of Heauen, the hope of earth, the life and light of all the world: the ease of them that labour, the comfort of those that are afflicted, the aduocate of sinners, the ioy of the iust. I adore thee, the great Redeemer of mankinde, the peace-offering, the acceptable sacrifice; who by expence of thy bloud, hast inclined thy Father to looke vpon our miseries, and heare our cryes.

O heire of heauen! ô the glory of the blessed! what loue is this which thou beareſt to the world, that for it thou ſhouldſt not loue thy ſelfe? that thou wouldeſt loſe thy life for thoſe, who hated thee vnto the death? Thy blessed body was made an Anuile; all thy ſenſes, all thy members were loaden with blowes; no part was left vnſmitten, in working out the ſaluation of thine enemies. Before thy death, thy skinne and thy fleſh were torne with whips, thy head rent with thorns, thy hãds and thy feete wounded with nailes: now after thy death, thy hart and thy bowels were pierced with a ſpeare. This is a high myſtery, all words forſake vs, it cannot be expreſſed ſo liuely as it ſhould. In ſilence, wee may both admire and adore it: but not our wordes, not our thoghts can reach vnto it. What worthy thankes then can wee giue

giue vnto thee (O blessed Sauiour) who wert plunged in this myre of miseries, to draw our soules out of the myre of sinne? Thou diddest buy our soules, with the price of thy bloud: and if any thing could haue beene more precious, a more precious thing thou wouldest haue giuen for vs. But what quantitie of his bloud did hee giue? O my soule! dispute not whether it were little or much, seeing hee hath giuen for thee all that he had. He hath powred forth his bloud to thee without count, and wilt thou haue a reckoning of it? hee gaue it not in that measure, because hee would giue no more; but because he had no more to giue. 25 26

O most liberall Lord! how prodigall wert thou of thy precious bloud? If thou wouldest haue payd for vs according to our worth, if thou hadst estee-

ned vs no better then our merit, it is certain, that of one drop halfe had beene too much: but to manifeſt thy loue, and to make our redemption the more abundant, thou diddeſt powre forth euery drop vnto vs. One droppe of thy bleſſed bloud would haue beene a large price for all things, in heauen and in earth; and yet wouldſt not thou for our ſake, reſerue one drop thereof to thy ſelfe.

27 O moſt liberall Lord! thou haſt bound me to thee in a double debt, both for giuing thy ſoule to death for me, and for reſtoring mine to life. For reſtoring my ſoule, I haue nothing but the ſame which I can iuſtly giue thee; but for giuing thy ſweet ſoule to death for mee, there is nothing in man which can worthily be rendered. The heauen, the earth, and all their furniture, are leſſe then nothing in compariſon thereof. Wee

can

can but loue thee; we can but laud thee; and this wee cannot do but by thy gift. Helpe me therefore, O louing Lord! that I may be able to loue and laud thee; that I may dye to my selfe and to all Creatures for loue of thee: that my soule may adhere only vnto thee, vpon whom only her forces do depend. Open my mouth (ô Lord) to praise thee, who hast opened so many mouthes, as thou hast receiued wounds, to pray vnto thy Father for me.

I adore thee, ô my strength and my Redeemer! I repose all my confidence in thee; all my desires (after my imperfect manner) aspire vnto thee. I bowe my soule to thy blessed passion, and with reuerence I salute thy rosie wounds. I adore thy bloud, thy death, thy buriall, thy victorious Resurrection, thy Ascension into glory: by these I am refreshed;

from these I draw the breath of life. O my Sauiour! I desire thee onely, I offer my selfe wholly vnto thee. I want nothing, I wish nothing but only thee; for thou alone art sufficient for me. Thou art my King, thou art my Lord, my Tutor, my gouernour, my Father; the Paradise of my heart, the nest wherein my soule resteth, the hauen wherein it is saued, the glasse wherein it beholdeth it selfe; the staffe whereby it stayeth, the stone whereon it standeth, the treasure whereto it trusteth. Who is so liberall as he, who hath giuen himselfe for so vile a creature? who is so louing as hee, who hath not spared himselfe for his very enemies? +

O most liberall and louing Lord! who despisest none that come vnto thee; but doest rather helpe him, but doest rather preuent him; but rather doest

doeſt accompany him, doeſt follow him, doeſt leade him in the way. Receiue my looſe, my loſt ſoule, which ſeeketh after thee; raiſe me, by the vertue of thy paſſion, from the death of ſinne: and by the ſame vertue indue mee with wiſedome and ſtrength; that by the one I may preuent, and by the other reſiſt the attempts of my moſt dangerous enemies; the fleſh, the world, and the diuell. The fleſh, idle and voluptuous; the world, vaine and curious; the diuell, ſubtil and malicious. Grant vnto me, by the ſame vertue, I beſeech thee, that the yoke of thy commandemēts may be ſweet, that the burthen of thy Croſſe may be light vnto mee: that I may contemne the tranſitory trifles of this world: that I may not weakely yeeld either to the calamities or vaine pleaſures of this life: but that with vnmoueable mind, I may

beare the one and forbeare the other.

All this was done against Iesus, vpon the day of the preparation of the Passeouer, according to the corrupt tradition of the *Iewes*; for *Iesus*, who most punctually obserued the lawe, had eaten the Passeouer the day before. And, because the day following was an high Sabboth, and the law had ordained, that the body of an offender should not hang all night vpon the tree; the Iewes desired of *Pilate*, that the crucified bodies might not remaine vpon the Crosse: being very scrupulous in smal matters, but of wide and broken consciences in matters of weight.

28 Against IESVS they made particular suit, that his sepulchre should be made sure for three dayes, lest his body might bee taken away: because hee had sayde, that within three dayes

dayes hee would ariſe againe to life.

So they buried him in a Garden cloſe adioining to the City: whereby, the prouidence of God did cut off many cauils and doubts, which might haue been framed, in caſe his body had been either remoued farre off, or ſecretly buried, or left abroad.

In this Garden *Ioſeph* of *Aramathea*, in his life time had framed his tomb; which doubtleſſe hee did, to put himſelfe in remembrance of death, in the very middeſt of his delights: But the entombing of the body of *Ieſus* in this garden, amiddeſt our ſweeteſt pleaſures, ſhould hold vs mindfull of his death. 29

His body was richly addreſſed to the funerall, that the propheſie of him might bee fulfilled; *his grace ſhall be with the rich at his death.* And further 30 Eſa. 53. 9.

to

It is finished.

to manifest the same vnto vs wch he spake vpon the Crosse: that he had accomplished his charge; that the terrible tempest of his sufferings had been fully borne, and that his honour and estimation was then to ensue.

— To instruct vs also, that the difference betweene man and beast, doth not determine with our liues, but that the dead are to bee vsed with honest respect: not onely out of particular affection of kindnesse or of bloud; not onely out of generall humanity, engraued by the finger of nature in all men; but also out of Christian dutie: Partly in regard of many graces, imparted to the bodies of men in this life; and partly to testifie our faith of the resurrection, and hope of glory in the life to come.

31 — Further, his body was reposed in a new Sepulchre, where-

in

Christ dyed.

in no dead body had been layd before: to the end that his enemies should not suspect or surmise, that hee raysed some other to life (as did the dead body of ELIZEVS) and not himselfe. 2. Reg. 13. 21.

Lastly, they stopped the mouth of the Sepulchre with a massy stone, which could not without great force and noyse be rowled away. They sealed this stone, and set a guard of their owne men at armes about it, to make sure (as they supposed) that his body should not be taken away. But as it vsually falleth, that the greatest enemies of the truth, are the greatest meanes to aduance it; so these seales & guards did more euidently seale vnto vs the resurrectiō of IESVS, then all the other circumstances besides. They did euidētly declare, that hee was not carried to the Sepulchre, as a captiue of death; but 32

but that as a Victor he pursued death, to his cauerne and fort; namely, the graue: and there gaue him so deadly a wound, that he shuld be no more death but the entrance to life.

But, when hee that would not descend from the Crosse, did rise out of his graue; when hee had broken the chaines of death; when hee was returned with *Daniel*, out of the Lyons denne; and with *Ionas*, out of the Whales belly: they corrupted the Watch to giue forth, that whilest they slept, his Disciples came & stole him away; and this was the accomplishment of their malice; this did set them altogether without excuse. This is also the nature of sinners in a desperate degree; who in despight of God and their conscience will not feare to offend: whatsoeuer sin they are not able by some colour to defend, they will endeuour by

any

any other sinne to conceale.

But, ô good God! how blind is malice? what is so absurde? what so senseleſſe? which it wil not say and doe, either to *attaine*, or *maintaine*, some poiſonous purpoſe? For if the Diſciples had ſtolne away the body of Ieſus, to what end ſhould the clothes haue been left? to whom did they more properly pertaine, then to the body that was enfolded in them? Is it porobable, ô ye ſteele-necked Iewes! that any thiefe would haue beene ſo religious, as to haue ſtolne the body and left the clothes? would any haue been ſo aduenturous, as to haue ſtayed the taking them off, and the orderly folding and placing them together, whileſt the watch ſlept round about them? All men know, that Myrrh maketh linnen to cleaue no leſſe faſt, then pitch or glue. And what pleaſure, what leaſure can we

34

we imagine that the Disciples should haue, in staying to dissolue this glutinous substance? to leaue behind them this close cleauing cloth; and to beare away the body rather naked, then couered? Theft, deceit, a guilty conscience, alwayes doubteth want of time; it dispatcheth hastily, it hath no leisure to place things in order, it euer worketh in extreme feare. Could the Disciples bee any wayes secure, that whilest the seales were broken, the stone remoued frō the mouth of the tombe, the body vncased, the linnen folded and orderly disposed, all the Watch would continue in sleep? Assuredly, if the body had bin stolne, the linnen and the myrrh (being matters, not easie to be left, and of great worth to be caried away) would neuer haue been taken off, would neuer haue been so orderly layd and left.

Your

Your ſelues did ſee, that when hee was ſtripped at the Croſſe, his apparel did ſo cleaue to his battered back (by reaſon of the congealing of his bloud) that they could not be pulled off, without tearing away many parts of his skinne. But look vpon the myrrhed clothes, of a far more cleauing nature then his bloud, and declare vnto vs, what ſuch tokens of violent pulling of you did eſpy. Aſſure your ſelues, ô yee ſtiffe ſtomaked Iewes! that ſuch a mangled body could neuer haue bin vnwrapped out of mirrhed clothes, in great haſte, without any light, with no great helpe; but many remnants both of skin & bruiſed fleſh wuld haue appeared. But what ſuch teſtimony did any of you find? what ſuch teſtimony did any of you expreſs? Can any man belieue that you would either omit to enquire after ſuch a circũſtance, or els

els conceale it, if it had beene found? Verily, In that you did not speake thereof, your owne silence; in that you could not, the inuincible truth doth vtterly condemne you.

§. 13.

Againe of the grieuousnesse of sinne, and what meanes God vseth to with-draw vs from the same.

1. AN *inference of Gods iustice.*

2. *The conuersion which God expecteth from vs.*

3. *The punishments that are appointed for the wicked.*

4. *The manifold means which God vseth for our conuersion.*

5. *The first meanes is the lawe of nature.*

6. Of

6. Of the naked nature of vertue and vice.

7. Of the feare wherewith sinners are afflicted.

8. Of the shame which doth attend vpon sinne.

9. Of the remorse of Conscience.

10. The second means to withdraw vs from sin, is the holy Scripture.

11. The Scriptures were formerly written in the booke of Nature.

12. Three naturall principles of the iudgement of God.

13. The third meanes to draw vs from sinne, are the positiue lawes of euery state.

14. The fourth meanes are the instructions and examples, which God hath giuen vs.

15. The secret meanes, which God vseth to retaine vs from sin.

16. The Sacraments are a meane to stay vs from sinne.

17. The prayers of all the faithfull

full do labour for vs to this end.

18. All creatures are meanes to disswade vs from sinne.

19. The flatteries and smoothings of sinne.

20. God is the same in iustice that euer he hath been.

21. Sinne is more odious to God then the diuell.

22. The diuell is an excellent creature, if it were not for sinne.

23. Wherefore sinne is most detestable vnto God.

24. Two principall causes of sinne.

25. The forbearance of God, is no discharge.

26. The way to heauen is narrow and hard.

27. Nothing can bee sayd in God, either greater or lesser.

28. Gods vvorkes of Iustice seeme to exceede his workes of mercie.

29. Our knowledge of Gods iudgements maketh vs vvithout excuse.

30. *No pleasure to bee taken, vntil we be reconciled to God.*

31. *Delay is not the weakest thred in the diuels net.*

32. *An acknowledgement of a sinnefull life.*

33. *By sinnes wee incurre the enmitie of all creatures.*

34. *The cry of all creatures against a sinner.*

35. *The pleasures vvhich the creatures doe to a sinner, are onely to aggranate his punishment.*

36. *The refuge of a distressed sinner.*

37. *Three things doe strictly hold vs obliged to Christ.*

38. *The sweetnesse of hope.*

39. *Two things excuse our boldnesse in comming to Christ.*

40. *How wee must present our selues vnto Christ.*

Now

NOw then, ſecure ſinner, ſummon thy ſenſes a little together, and as Saint PAVL in this maner argueth againſt vs:

Rom.11. *If God ſpared not the natural branches, be not high-minded, but feare, and take heed, leſt he ſpare not thee.* Euen ſo make thou the like inference againſt thy ſelfe. If God thus ſeuerely puniſhed his Angels; if ADAM (who was his immediate workemanſhip) for one ſinne; if his dearely beloued Sonne, for the ſinnes of others; wil he breake the courſe of his iuſtice for thy ſake? will he priuiledge thee from his ordinary proceeding, for *ſo many*, and *ſo grieuous* ſinnes, wherein thou haſt *ſo long* continued? Remember (O my ſoule) with what price, and from what miſery thou art redeemed; remember of what head, and of what bo-

body thou wert made a member. He that in mercy hath redeemed thee, wil in truth iudge thee. If a great King ſhould take to wife a woman of baſe eſtate, and make her Queene of all his dominions; will hee not exact of her, to caſt off her old attire, to leaue her former, both company and behauiour, and compoſe her ſelfe to a courtly carriage? Therefore, ſince the King of heauen and of earth, by the myſtery of his holy incarnation, hath eſpouſed himſelfe vnto thee, and endowed thee in his whole eſtate: will it bee lawfull for thee nothing to change thy life, nothing to alter thy conuerſation? 2

But what needeth it that I reaſon this matter? It is expreſly oracled by the Holy Ghoſt; that death, bloud, ſtrife, the ſword, oppreſſion, famine, deſtruction, and torments are created for the wicked- 3

ked [a]: that God will raine vpon them ſnares, fire and brimſtone, with tempeſtuous ſtormes [b]: that they ſhall not ſtand in iudgement [c]? that they ſhall be ſcattered and conſumed [d]? that they ſhall bee caſt downe, and turned into hell [e]: that God ſhall breake their iawes, and daſh their teeth in their mouthes [f]? that their arme ſhal be broken, and their ſword turned into their owne bowels [g]: that they ſhall periſh, and wither from the earth, and that euill ſhal hunt them to deſtruction [h]? that they ſhall be cruſhed in pieces [i]? that God ſhall laugh at them in the day of their deſtruction [k]? and that the righteous man ſhall reioyce at the reuenge that ſhall bee excuted vpon them: and ſhall alſo waſh his feet in their bloud [l]?

a Eccl.49
b Pſal. 10.
c Pſal.1.
d Pſal.144
e Pſal. 36. & Pſal.9.
f Pſal.58.
g Pſal.10. & 37.
h Pſal.140.
i Pſal.2.
k Pſa.37.
l Pſal. 58.

If all this battery will not ſerue to make a maine breach into our obſtinate ſoules, and cauſe

cauſe vs to abhor ſin more then a ſerpent: or at the leaſt to conceiue ſome feare in cõmitting thereof; which being wel nouriſhed, may in time draw vs altogether to forſake it: then we are poſſeſſed with the ſpirit of fury; then are we filled with the poyſon of Serpents; then are we like the deafe Adder (as the Princely Prophet ſayd of wilfull ſinners) in ſtopping our eares againſt the voyce of the Charmer: Namely, againſt the manifolde meanes which God doth vſe for our conuerſion; ſome internall, ſome externall; ſome of grace, ſome of nature; ſome inſtructing the vnderſtanding, ſome inclining the will; ſome continuall, and ſome by times: the chiefeſt whereof are theſe that follow. Pſal. 58. 4

First, the law of nature imprinted in our vnderſtanding, together with the inclination of our will to follow the ſame: 5

which yeeldeth vnto vs ſo large a light for our direction in the offices of this life, that Saint PAVL accounted it ſuffi-
Rom.2. & 3. cient to condemne the Gentiles, who neuer receiued the Lawe written. By this law we are incited to vertue, and retained from vice, in regard of the naked nature of them both. For
6 ſuch is the grace and beauty of the one, that it is to be embraced; and ſuch is the baſeneſſe and deformity of the other, that it is to be abhorred without any particular reſpect, either of benefit, or preiudice to our ſelues. But if this will not ſerue, then do we receiue from this lawe three other more forceable effects; before ſin as a bridle, and after ſin as a whip: feare, ſhame, and remorſe: feare of iudgement, ſhame of men, and remorſe of conſcience.

7 For the moſt ſenſeleſſe ſinners, the moſt prophane Infi-

fidels.

fidels, as they haue by inſtinct of nature, a ful perſwaſiō of the iuſtice of God, ſo are they touched with terror thereof. According whereto the Wiſe man ſayth, that the conſcience of the wicked is alwaies fearefull. And ſo likewiſe God himſelfe hath threatned: that he would giue to the wicked *A trembling heart, that they ſhall feare night and day, and haue no aſſurance of their liues.* Sap.17.10. Deut. 28. 65.66.

8

And not onely feare, but ſhame alſo and vgly infamy do attend vpon ſinne. For men do beare ſuch a naturall, both auerſion from euil, & inclination to good, that they abhor euen their own vices in other men; and are forward to prayſe thoſe vertues which they will not practiſe. So was *Adam* aſhamed ſo ſoone as hee had ſinned; ſo God threatneth to ſend ſhame vpon the wicked; and ſo Saint *Paul* hath written; *What fruite* Deut.21 20.

Rom.6.21. *had ye then of those things, whereof ye are now ashamed?*

But the remorse of conscience, doth more secretly, yet sharply and surely adhere vnto sin: Which keeping, as it were, the watch of our soules, before the act of sinning, by barking warneth vs, that enemies are present to breake vpon vs; and after the act, by biting, remembreth vs, that infernall theeues haue dispoyled vs of the treasure of grace, and made vs captiues to their dannable desires.

Mar. 9.44. This is called by our Sauiour, the worme which dyeth not;

Reu.20.12 and by S. *Iohn*, the book whereby we shall be iudged. And by this remorse it happeneth, that no sin is without punishment: because, euen to sin is a great punishment vnto sinners.

The second meanes which God hath vsed to retire vs from sinne, are the holy Scriptures; deli-

deliuered vnto vs by himselfe, as liuely registers of that eternall lawe, which before he had more obscurely written, only in the booke of Nature. These Scriptures are vnto vs as letters of Gods loue, inuiting vs to good, and deterring vs from euill: by propounding many rewards for the one, and punishments for the other. Some in this life (whereof in all ages wee may obserue pregnant examples) but most especially in the life to come; threatning at that time the torments of hell, and promising the ioyes of heauen; to the intent, to bridle our wantonnesse by the one, and to spurre on our slothfulnesse by the other. Of which iudgements of God, euen they who groped in the fogges of infidelity, obtained a full and firme perswasion; receiuing from the lawe of Nature three principles cōcerning thispoint:

first, *that the soule of man is immortall*: secondly, *that there is a God*: thirdly, *that hee is iust*.

13 A third meanes are the particular lawes and customes of euery well ordred state; whereby punishments are appointed for vice, according to the quality thereof; and likewise rewards and aduancements for vertue. Of vvhich meanes the Apostle Saint PAVL hath thus written: *Wilt thou then bee vvithout feare of the power? doe vvell: so shalt thou haue prayse of the same: for hee is the Minister of God for thy wealth. But if thou doost euill, feare; for hee beareth not the sword for nought: for hee is the Minister of God, to take vengeance of them that doe euill.* Rom.13.

14 Besides the precepts of these three lawes, naturall, diuine, and positiue; God also in loue hath continually raised vnto vs many guides to direct vs in pi-

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ety and vertue: not onely in words, filling our eares with godly perſwaſions; but alſo by example, repreſenting vertue moſt liuely to our eyes. So was Ieſus Chriſt, as a glorious Sun; ſo were diuers ſaints in al ages, as ſo many ſtars; beames of that brightneſſe, ſparks of that fire; both to light and to lead vs (as well by exhortations as by example) through the darke and dangerous paſſages of this life.

To theſe hee hath added many ſecret meanes; without which al outward means would bee altogether vnprofitable: Namely, his ſweet and ſecret inſpirations, without which all outward calling is like muſick to one that is deafe. Alſo the manifold giftes and graces of the holy Spirit; whereby our ſoules are both armed againſt our enemies, and adorned in the ſight of GOD. Likewiſe, the continuall guard of Angels

15

about vs: keeping vs from many euils, and assisting all our good endeuours. And generally, his prouidence ouer all his creatures. For seeing that hee feedeth the Fowles, and apparelleth the flowers, in how different a degree is hee more carefull ouer men?

16 Further, he hath giuen vs the Sacraments of the Church, which are Conduits of grace, whereby forces are infused into our soules; to *resist* vice, and to *insist* in all the exercises of vertue. The prayers also, and supplications of all the Faithfull (by reason of the communion of the Church) do continually beat at the gate of Gods mercy, as well for vs, as for themselues; and doubtlesse receiue not an empty answere.

17

18 Lastly, all the creatures wch God hath appointed for the vse and seruice of man, are so many silent Sermons to exhort vs, so

ſo many Trumpets to ſummon vs to lay downe our weapons of rebellion, and to yeeld our ſelues ſeruiceable vnto him: partly, by generall example of their obedience, in ſubordinating themſelues to the will of their Creator: partly, by euery particular action, wherein they are employed vpon vs. For, if they bring vs any benefit, they admoniſh vs thereby to be reſpectiue towards their Creator, who hath made them the meanes of imparting his goodneſſe vnto vs: if they croſſe vs with any calamity, they admoniſh vs thereby of our diſobedience; which, as it firſt brought into the world, diſeaſes, dangers, death, labour, loſſe, and all other kinds of miſerie and moleſtation; ſo doth it dayly renue the ſame effects.

Goe too then (O wretched ſoule) ſnort on in the ſleepe of thy ſecurity; ſolace thy ſelfe

still in thy sweet sinnes; and the better to deceiue thy selfe, smooth thē ouer also with soft
19 and tender termes. Call pride decencie; surfeting, good-fellowship; couetousnesse, honest care; wantonnesse, mirth; lust, youthfulnesse. Or with a more flat kind of flattery, intitle these and other vices with the names of vertue. Cal pride corage; enuy zeale; cruelty iustice; ambitiō, desire of ability to do good. Or if these colors will not take, perswade thy selfe, that some
20 counterfait good qualities are sufficient to ouershadow them. Will God bee either blinded or mocked? Is hee not the same God that hee was from the beginning? doth hee not as much hate sin as euer he did? doth he not loue iustice as well as mercy? Then assuredly, what account socuer thou now keepest of the actions of thy life, thou shalt one day yeelde as seuere

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an account of them, as others haue done before thee. Thou ſhalt neuer be able to conceale any offence, or to ſmooth it ouer, or to ieaſt it away: but the more thou doeſt forger or flatter thy ſelfe, with theſe fooliſh dreames, the greater wil be the waight of Gods wrath againſt thee: both for abuſing his patience, and contemning the merciful meanes which he hath vſed, to with-draw thee from ſinne.

Theſe meanes, the more alſo they are, the more do they manifeſt the nature of ſinne: then which, nothing is more odious to God, nothing more contrary to his nature; No, not the diuell himſelf. Becauſe God hates the diuel for no other cauſe, but only for ſin: whereof if he were diſcharged, he is of a more noble ſubſtance, and endued with many prerogatiues, in a farre higher degree of excellẽcy then mor-

22 mortall man. But, in ſinne there is no goodneſſe, it is altogether compoſed of euill: by contagion whereof other things alſo become euill: And therefore it
23 is moſt deteſtable vnto God, as entirely contrary to his nature; and as the corruption of thoſe things which hee hath created. It is a dreadful darkneſſe which no light can illuminate: it is an extreme cold which no heat can abate; and it is a very hatefull thing, which the infinite goodneſſe of GOD cannot make tolerable. A very hard thing alſo it ſeemeth to bee, which his infinite power is vnable to doe. Such a thing is ſin, which God can neither do nor endure: wherein notwithſtanding we place all our pleaſure, and whereupon all our endeuours do buſily beate.

24 The Prophet moſt truly deſcribeth two priincipall cauſes of ſin; one, for that the ſinner prayſeth,

Prayseth, or at the least flatte-
reth himselfe in his desires; A-
nother, for that the iudgements
of God are not in his sight. But
if God hath damned many mil-
lions (O my soule) for fewer
sinnes then thou hast commit-
ted: if Infants and Innocents,
if children vnborne haue not
beene spared; shall the multi-
tude of thy grieuous sinnes ne-
uer be sentenced? neuer exami-
ned? If hee hath taken longer
day with thee then with many
other, will he therefore neuer
demaund his due? Assuredly,
howsoeuer thou art desirous to
deceiue thy selfe, hee is (as hee
hath professed himselfe) a hard
man in exacting our accounts,
not onely in the principall, but
for encrease; and hath also a
heauy hand against idle or e-
uill seruants.

Psal. 10.

25

The longer he permitteth thy
reckoning to runne, the deeper
doest thou diue into his debt:
and

and the more ſlowly hee doth ſtrike, the more ſurely will hee ſet his blow.

26

2.Eſd.7.7. And if it be true, that Heauen is like a *City builded vpon a broad fielde, and full of all good things: the entrance whereof is narrow, and in a dangerous place to falk, and there is fire at the right hand, and a deepe water at the left: and there is but one path betweene them, euen betwixt the fire and the water, ſo that there can but one man goe there.* If it be true (I ſay) which the Scripture ſayth, that the way to Heauen is ſo

Mat.7.15. hard, and the gate ſo narrow, that few ſhall find the one, and enter the other: If the very

1.Pet.4.18 righteous ſhal hardly be ſaued: How fearefull, how miſerable is thy eſtate (O my ſoule) who plungeſt thy ſelfe in all ſorts of pleaſure, and walloweſt in all kinde both of ſecurity and eaſe? ſo farre from labouring, that thou doeſt ſeldome buſie,

he, eyther thy desires, or thy thoughts about this passage.

Thinkest thou that God is more mercifull then iust? assuredly no. Nothing can bee sayd in GOD either greater or lesse: because, whatsoeuer is in him, is his very selfe. But if thou consider his mercie and his iustice by their effects, it seemeth that the workes of Iustice exceede: for, *Many are called but fewe are chosen.*

Wherefore then doest thou not feare? vvherefore doest thou not tremble at thine owne condition? being (by reason of thy sinnefull life) in the high hatred of GOD; and hourely subiect to his irreuocable iudgements. Whereof the knowledge which he hath reuealed, shall bee vnto thee like VRIAS letters, which hee did beare against himselfe, in leauing thee vvithout excuse: for that thou vvert so fully

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fully instructed, both of thy duty, and of thy danger; and yet diddest so little follow the
30 one, and feare the other. How canst thou not onely admit any pleasure, but eate or sleepe securely, vntill thou hast disburthened thy conscience of that putrifaction, which will breed therein immortall wormes? vntill by true repentance thou bee reconciled vnto God, and receiued againe into his protection? vntill thou bee freed from the force of thine enemies, and deliuered from that destruction whereinto they doe endeuour to draw thee? Many thousand accidents, whereof thou standest euery minute in daunger, may put thee in that case, as wil be impossible to ease, and intolerable to endure. And still thou
31 delayest to strike off delay (not the weakest thred in the diuels net) in turning from thy wicked wayes, and in making such

account

account of the seuerity of Gods iudgements, as hee by threatning the same would haue thee to doe.

O iust Iudge! who shall deliuer mee from thy seuere sentence? how terrible will thine anger execute vpon me? what power is in me to wrastle with thy wrath? how shall I bee able either to appease or auoyde thy fiery furie? Alasse! if I examine my actions, if I weigh my waies, if I try the steps that I haue troden; I shall find that the whole course of my life hath beene a webbe of vices, a sinke of corruption, a way full of thornes and thistles; euen a froward and wilfull disobedience against thee. I haue dishonoured thee, I haue sinned against thee, I haue prouoked thy wrath, and caused thee to open vpon me the cup of thy curses. I haue offended the Lord and Creator of all things, and therwith

33 with also haue incurred the enmity of all Creatures. And now (me thinketh) they tumult vpon me, and are all ready with clamours and curses to flye in my face; crying with full voice in this sort against me.

34 This is the Rebell that hath forsaken our common Lord, and sought meanes to betray, and to crucifie him againe. This is hee that hath more regarded the deceitful shews and allurements of the diuell, then either the benefites, or threates of Almighty God. This is hee who hath fastened his thoughts vpon corruptible Creatures; contemning, and so much as in him lyeth, vtterly abolishing the power, wisedome, and goodnes whereby they doe consist.

This is hee who hath abused vs all. For whereas hee should haue vsed vs in the seruice, and for the glory of our Creator, he hath applyed vs to iniurie and reproch

reproch him, and to ſerue the will and pleaſure of the diuell. He hath put his confidence in vs: he hath loued, hee hath deſired vs onely for our ſelues; he hath ſerued our maker onely for vs; he hath preferred vs farre before him. Neither hath hee been content to diſhonor God alone, but he hath caſt his poyſon alſo vpon many beſides; alluring ſome, and animating others, to knit with him in his riotous reuolt.

Come on therefore, let vs bee no longer ſeruiceable vnto him; but let vs bend all the forces we haue to deſtroy him. Let vs fall vpon him by force; let vs lay our ſelus in await againſt him: let all the pleaſure which we ſeeme to doe him, be onely to aggrauate his puniſhment, onely to encreaſe the charge of his account. 35

Alas miſerable wretch! what ſhall I doe? whither ſhall I turne

turne me? where may I bee either defended or hid? Almighty God I haue dishonored, and all Creatures are in his quarrell in armes against me; I can find nothing that will take my part, nothing that will pity mee: whatsoeuer I see, bring banners against mee.

All things are violently bent to oppresse me: yea, my owne conscience persecuteth me, and teareth the very entrailes within me. Distressed and distracted sinner! which way wilt thou turne? whither wilt thou goe for counsell? from whence expectest thou any comfort? who is the great Angel of wisdome, whose pity is equal to his power? who is he that is called Sauiour, that I may runne vnto him, and call vpon his name?

36 It is euen he: euen the same *Iesus*, before whose countenace I quake; euen the same Iudge vnder whose hand I doe tremble

ble. Resume then thy confidence, O confused wretch! hope in him, of whome thou art afraid; follow him from whom thou wouldest flie; neuer *despaire* to *repaire* vnto Iesus. Three things doe most strictly hold thee obliged to him; the multitude of his benefites, for which thou art to giue him thanks; the multitude of thy sins, for which thou art to pray his pardon; and the multitude of thy infirmities and necessities, for which thou art continually to craue his supportance and supply. If feare perswadeth thee, that it is presumption to approach to so high a Maiesty; answere for thy selfe, that these three obligations doe peremptorily impose that necessity vpon thee. O sweet necessity! which constraineth thee to come to speake, to pray vnto him. O happy hope! how pleasant is thy power? what

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what louely lookes doeſt thou caſt vpon them, who open their armes to embrace and hold thee? what vnſpeakeable both courage and ioy, doſt thou kindle in their hearts, who giue
39 thee entertainment? Goe vnto him then, O diſtreſſed ſoule! neceſſity driueth, hope draweth thee: goe, I ſay, vnto him boldly, and theſe two ſhall excuſe
40 thee before him. Preſent thy ſelfe vnto him, whome proudly thou haſt prouoked; if not in innocency, yet in humility; if not with a cleane, yet at leaſt with a broken and contrite heart. And ſeeing that by thy righteouſnes thou canſt not, endeauour to be ſaued by thy repentance. Behold, euen now
Cant.5.2. he knocketh at thy doore; Oh! doe not ſtay, for then he will be gone; and thou ſhalt not know where to find him. Ariſe, run, and open vnto him; ariſe by faith, run with hope, and open with

with loue. Caſt thy ſelfe at his feete, with ſuch humility and feare, as is anſwerable to the ſtate of ſo magnificent a King.

Let thy words wade in teares, let thy complaints be diſtinguiſhed with ſobs; and call vpon him with *importunity*, whileſt *oportunity* doth laſt.

A Prayer.

1. *INnocency is bold, guiltines baſhfull.*

2. *Our miſeries do plead for vs.*

3. *All the torments in hell, not a ſufficient puniſhment for one Sinner.*

4. *The hope and confidence of a ſinner.*

5. *God by being mercifull declareth himſelfe almighty, in ouercomming his owne wrath.*

6. *The mercies of God ſurmount all ſinnes vnmeſurably.*

7. *Where-*

7. *Wherefore our sinnes may encourage vs to call vpon God.*

8. *How we desire God to turne away his eyes or his knowledge from our sinnes.*

9. *How we desire God to looke vpon our sinnes.*

10. *God dealeth with sinners, not according to their deserts, but according to their necessities.*

11. *Christ gaue example of that which he did teach.*

12. *The deeds of Christ are larger then his words.*

13. *No goodnes in vs, but when God draweth vs from occasions of euill.*

14. *By greatest sinners God hath greatest glory.*

15. *God giueth more then men can desire, or vnderstand when they haue it.*

16. *So many righteous men as there are, so many are the mercies of God towards them.*

17. *With the loue of God no iniquitie can abide.*

18. *Iesus*

18. *Iesus the onely name of ſalvation.*

19. *Hope draweth vs to Chriſt.*

20. *Neceſſity driueth vs vnto him.*

21. *What we haue to offer vnto Chriſt.*

22. *Neither can hell be ſatisfied, nor heauen ſtraightened.*

O IESV! moſt glorious, moſt gracious Lord Ieſu Chriſt! I come not heere before thy preſence, to debate the tranſgreſſions which I haue done; but to offer my ſelfe guiltie in ſo many faults, as it ſhall pleaſe thee to heape vpon mee. The innocent doth eaſily finde what to ſay for himſelfe; but to the offender, the ſting of conſcience lameth the liberty of his ſpeech, and maketh him more afraide to confeſſe

his faults, then he was to commit them : especially, when both the nature and number of his offences, exceed the ordinary expectation of mercy. O Lord Iesu! my sinnes, so many, so grieuous, and so apparant, giue twitching testimonies to my own soule, how little I hold of innocency. And if I could be so sottishly, either silent or blind, as not to confesse, or not to conceiue how impure I am; yet my miserable estate, by meanes thereof, would pleade before thy pity for me.

2 But (O my God) I acknowledge my wickednesse ; I feele what a grieuous burthen it is, how heauy, how dangerous; I am not ignorant of my sinnes, I doe not conceale them ; I set them euer before my eyes, that I may happily sprinkle them with some teares. Alas! I haue grieuously offended thee, not with light faults, but with such

as

as haue been ſtaines, euen in the face of my profeſſion. I am that great enemy of thine, who (in preſence of thy diuine eyes) haue committed ſuch hainous abominations, who acknowledge my ſelfe guilty of ſo many grieuous crimes; that although I alone ſhould endure all the torments, which both the diuels and damned perſons do ſuffer in hel, yet would it not ſuffice to ſatisfie for them. 3

And becauſe my offences can beare no conformitie with any excuſe, I preſent my ſelfe before thee, accompanied with no other hope, then ſuch as proceeds from the riches of thy mercie. And with ſorow in my hart, wth ſhame in my countenance, with all humbleneſſe of ſpirit I ſubmit my ſelfe to that goodneſſe, which I confeſſe I haue offended: neither debating nor doubting how farre it may extend, but repoſing my ſelfe ab- 4

solutely therein. Thou hast said
Mat.11.21 (O louing Lord) *Come vnto me, all ye that labour and are heauy laden, and I will ease you.* Loe, I come vnto thee, labouring in sorrow, laden with sinnes and miseries. Who now shall ease me? who shall relieue me? who I pray thee, but only thou, who art so gentle as to offer vs thine ayde? O my God! who doest inuite mee to come vnto thee; vouchsafe, I beseech thee, fauourably to receiue mee. It is one of thy chiefest properties to forgiue, and to bee mercifull; for thereby thou declarest thy selfe to bee Almighty, in ouercomming thy owne wrath.

There are no sins which thy mercies doe not vnmeasurably surmount. And therefore, although my offences are, in regard of me, abominable; and in their own nature, hateful; & by any worldly either iudgement,

or

or meanes irreparable; yet can they not beare ſuch intolerable reſpect, as thy infinite goodneſſe is not ſufficient to qualifie. O infinite goodneſſe! wherfore looke ſt thou ſo ſharply vpon my ſinnes? wherefore doſt thou number them? wherfore doſt thou ſo exactly waigh them? Alaſſe! wherefore do I ſee thee angry againſt mee? I confeſſe indeed, that I haue offended; I confeſſe alſo, that my offéces are exceeding great; but ſhall I therefore deſpaire? neuer, but rather take courage to call vpon thee. For thy mercie is neuer out of action, and the exerciſe thereof is onely amongſt ſinners: partly in forbearing and in forgiuing them; partly in ſuſtaining their weaknes, and ſupplying their wants. Now, the greater my ſins are, the greater is my neceſſitie: and the greater my neceſſity is, the more fit am I for the

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7.

right vse and end of thy mercy, and with the more confidence may I craue the same. Euen as, by how much men are in greatest misery and distresse, so much the better title haue they to aske at places of hospitalitie and reliefe.

Who will not pitie one that is sicke? who will not helpe one that is distressed? Come, come, sweet Samaritane, come doe thy worke, shew thy nature, exercise thy power: the more wretched and weake I am, the more doe thou comfort and relieue mee. Haue mercy vpon me, O Lord Iesu Christ! haue mercy vpon mee, most miserable sinner: who of my selfe am nothing, and by reason of my sinnes, am far worse then nothing. Turne from my corruption thy pure eyes, which is nothing else but thy knowledge: for thy great mercies sake, I say, turne away thy know-

knowledge from my ſinnes: Not that knowledge whereby thou diſcerneſt and vnderſtandeſt all things, but that whereby thou doeſt either approue, or diſallow them; whereby thou approueſt the workes of the righteous, and condemneſt the reproueable deedes of the wicked. Take no ſuch knowledge and ſight of my ſinnes, to impute them to mee, to lay them to my charge; but rather burie them in obliuion, hide them rather with thy mercie. Looke, Lord, vpon the creature that thou haſt made, looke vpon thine owne image; looke not vpon my ſinne, which is the image of the diuell. Or, if thou wilt not but looke vpon my tranſgreſſions; doe it not as a Iudge to puniſh, but doe it as a Phyſitian to cure. 8 — 9

O my God! with bended knees, and proſtrate ſoule, with all feare and reuerence, which

so base a worme, loaden with his owne loathsomnesse, is able to conceiue, I approach vnto thee; to the streams of thy mercy, to the treasure of thy merits. *Cast* mee not *off*, for then am I *cast away*: *remit* vnto him, who *submitteth* himselfe; let not the deuill make a *prey* of him, who doth *pray* vnto thee; let me not perish with the sauing name of *Iesus*, with the sweet name of *mercy* in my mouth. Let the good Shepheard reioyce, at the recouery of his lost sheepe; let the sweet louing Father reioice, at the returne of his vnthrifty Sonne; who acknowledgeth himselfe vnworthy to be called thy Sonne, vnworthy in any meane place to serue thee. Throw thy armes of compassion about my necke: giue me the comfortable kisses of peace: cast the cloake of thy righteousnesse vpon me: let thy mercy recouer that againe, which the

the malice of the deuill, and my owne madneſſe hath drawne from thee. Lord, let not my infirmities ſo much offend thee, as prouoke thee vnto pittie. Deale not with mee according to my deſerts, but according to my neceſſities: like a good husbandman, who beſtoweth more labour and coſt vpon barren ſoyle, then vpon that which is fruitfull: or like a good houſeholder, who giueth to his ſicke ſeruant more dainty meat then vnto the reſt; not becauſe he is more worthy, but becauſe more weake. I grant that heretofore thou haſt often forgiuen me, & receiued me to fauour; yet forgiue and fauour me now again; becauſe I haue again tranſgreſſed againſt thee. Thou haſt enioined vs to forgiue our brother 70. times 7. times; taking a certaine number for that which is infinite euen ſo often; as he offendeth. And wilt not thou, who

10

Matth. 18.

art the Ocean of mercy, doe the like vnto vs? diddest thou not
11 giue example of all that thou diddest teach? Is thy goodnes limited? wilt thou spare vntill a certaine number of offences? wilt thou be exceeded in forgiuing by miserable man? Hast
Ezec. 18. thou not said, that in what houre soeuer a sinner doth returne vnto thee, thou wilt not remember any of his iniquities? O the safety of my soule! loe, I am before thee, not in my owne presumption, but in hope of thy
12 promise: and seeing thy deeds are larger then thy words, what may we not hope of thee, who hast promised so much? Loe, it is grieuous vnto mee, that so grieuously I haue beene offensiue vnto thee: now shew thy goodnesse, in relieuing him who is so euill; shew thy greatnesse, in sauing him who is exceeding weake, and hath such mighty and malicious enemies

enemies againſt him. Remember not mine iniquities, lay downe thy wrath, put away my ſin, put away the puniſhment thereof; put away alſo both occaſion and nouriſhment of the like. For, I finde no goodneſſe in my ſelfe, but when thou draweſt me from occaſion of euill. 13 O great Redeemer of mankinde! loe, a great ſinner is before thee, in whom thou haſt very much to forgiue; ſhew mercy, O my Sauiour! for with ſuch great ſinners thou doſt get greateſt glory. 14

When thou wert heere in this miſerable world, thou didſt caſt out diuels, reſtore the diſeaſed, raiſe the dead: thy mercy was euer pardoning, thy wiſedome teaching, thy liberality giuing, thy power helping. And canſt thou now forget to be pitiful, and to relieue, beeing in the high ſtate of thy ſtrength? Is thy nature now changed,

changed, beeing in the very throne of mercy?

Behold, O louing Lord! how I mourne to thee in the depth of my miseries; behold how my very soule is disquieted within me. Behold, I stand trembling before thee, exposing my griefe, and expecting thy grace. Cast mee not confounded from thy presence: For who euer craued comfort of thee, and receiued confusion? who euer sued for thy mercy, eyther to his preiudice, or in vaine? Surely, thou exceedest in thine owne abundant pity, both the deseruings, and also the desires of those that pray vnto thee; for thou giuest more then men can desire, yea, or vnderstand when
15 they doe receiue it. And it was neuer yet heard, that any sorrowfull sinner departed, either heauy, or empty from thee. Shal I then (O Lord) bee the first? Wilt thou beare a hard hand only

onely towards me? or wilt thou neuer againe ſhew mercy and compaſſion?

Our Fathers truſted in thee, and thou didſt deliuer them; they hoped in thee, and were not confounded. And look how many righteous men there are, whether in heauen or in earth, ſo many are thy great mercies and compaſſions towards them. Let them all come, and let vs aske them before thee; by whoſe merits they are ſanctified? by what power they are ſaued? ſurely, not one of them will glorie in himſelfe, they will all cry and confeſſe: *Not vnto vs, Lord, not vnto vs, but vnto thy name giue the prayſe: for thy mercy, and for thy truthes ſake. For wee in our owne ſword poſſeſſe not the land, our owne power hath not ſaued vs; but thy right hand, and thine arme, and the light of thy countenance.* 16

Sith therefore thou art vnchangeable; ſith I am thy crea-

creature ſo well as they; ſith they were ſinners ſo well as I; wherfore doeſt thou not powre likewiſe thy pity vpon mee? wherefore doeſt thou not receiue me with them to mercy? Diddeſt thou not ſhedde thy bloud for vs all? are all thy merits ſpent and none left? *Haſt thou but one bleſsing, my Father? Bleſſe mee, euen mee alſo, O my Father.* O merciful Lord God, I moſt humbly beſeech thee, that as thou haſt receiued innumerable ſinners, ſo thou wouldeſt alſo receiue mee to thy fauour, and make me righteous through thy grace. Cleanſe and purifie my heart, that all my tranſgreſſions beeing put out, it may bee a cleane table, wherein thy finger may write the law of thy loue, with which can no iniquity abide.

Gen.27. 38.

17

O good IESV, for this thy names ſake, do vnto me, according to thy name; thy ſweet name,

name, thy louing name, the only name both of comfort and of happy hope to all distressed sinners; beside which, there is no name, whereby we may bee saued. For what is IESVS but a Sauiour? Therefore, O good IESV, be in deede vnto me, as thou art in name; euen my IESVS, euen my Sauiour. Thou who hast created mee, doe not destroy me; thou who hast redeemed me, do not condemne me. Haue mercy vpon mee, O good IESV! according to thy great mercy, which exceedeth all sinnes without comparison: According to thy vnmeasurable mercy, whereby thou wert made man, and crucified for men; whereby thou hast so loued the world, that thou gauest thy selfe to death for it. What loue, what mercy is comparable to this?

18

Rom. 10. 9
Acts 8. 12.

Who will despaire? who wil distrust? Haue mercy vpon me,

O

O Lord IESV CHRIST, according to this incomprehensible mercie, by which thou hast taken away the sins of the World, by which thou hast redressed all things in heauen and in earth; according to this mercie, haue mercy vpon mee.

Let not my wickednesse destroy this worke of thy goodnesse; let not mine iniquitie preuaile against this mercie. Touch my soule, and turne it to thee. Take away my sinnes, giue vnto mee thy righteousnesse; acknowledge thine own workes in mee, and wipe away mine.

I acknowledge that I am altogether vnworthy, either to receiue or craue thy exceeding mercie. But hope hath incouraged me; euen the high hope, vvhich thou so dearely loueſt, vvhich thou so diligently both com-

commendeſt and commaundeſt vnto vs: ſhe hath brought mee before thee, ſhee hath inſtructed mee to bee bolde; loe, ſhe is preſent to teſtifie the ſame.

I vvas ſore afraide to approach neere to thy preſence; becauſe of my ſinnes; but ſhee, beautifying her face vvith a ſweete ſmile, ſayde thus vnto mee: Milde and mercifull is the LORD, hee will not bee angrie, hee will not driue the diſtreſſed from him; hee will gladly heare the prayers of the poore. *Neceſſitie* added, that there was none other, who was able to relieue mee. *I beleeued, and therefore do I ſpeake.*

Gracious LORD! I beſeech thee for thy mercies ſake, which can neuer bee ouercome with anie kinde of iniquitie, yeelde to this petition of my poore ſobbing ſoule,

ſoule; doe away my ſinnes, ſeale thy pardon within my conſcience. Giue vnto mee the like diſcharge, as thou gaueſt to the man whom thou diddeſt cure of the palſie; *Sonne, thy ſins are forgiuen thee.* Or as thou gaueſt to the woman that was taken in adultery: *Goe thy way, and ſinne no more.* Or as thou gaueſt to the woman whom thou didſt cure of the bloudy iſſue: *Thy faith hath ſaued thee, depart in peace.*

Mar. 2. 5.

Ioh. 8. 11.

Mar. 5. 34.

I haue nothing in my ſelfe that may appeaſe thy wrath; all that I bring with me, doth accuſe me & indite me: I haue nothing to offer vnto thee, but the memory of thy Paſſion. Look not, O Lord, vpon my ſinnes, but looke vpon thy ſufferings; whereby thou haſt taken the charge of my debts, and vndertaken paiment for me, poore ſinner. Sprinkle mee with thy bloud, open thy wounds vn-

to

to mee, and protect mee with thy death; and then will iuſtice ceaſe to purſue mee; then will ſhe put vp her ſword, and therewith alſo her furie, and bee at peace perpetually with mee.

Come vnto mee, O comfort of my ſoule! for without thee I dye; come, heate my heart with thy liuely loue, and then I ſhall reuiue. O long delay! ô tedious tarrying! Alas! when wilt thou come? wherefore doeſt thou not heare me? O great Redeemer! what profit will there bee in my deſtruction? Shall the damned prayſe thee? ſhall they not blaſpheme thee, both for the ſharpe ſenſe of thy iuſtice, and for deſpaire of thy mercy? If thou throweſt mee downe into hell, will it be the more ſatisfied? If thou receiue me into the boſome of thy mercy, will it be the more ſtreightned? Admit therefore, O good Ieſu,

Iesu, admit mee into the number of thine Elect; that with them I may prayse thee, with them inioy thee; that with them I may both glorifie thee, and glory in thee.

Cleanse my soule from all corruption, that it may bee the more fit to receiue the influence of thy diuine grace; euen as a glasse, the more pure and cleane it is, the more clearely will the beames of the Sun reflect vpon it. Pardon me (O Lord) in this time of mercy, that in the time of iustice thou may'est not condemne me.

ANOTHER Prayer.

1. WE know not by what name to expres God.

2. Ge

2. God is all things that are in
im.

3. The proper worke of mercie.

4. Our ſinnes are our extreme
iſery.

5. In what caſe our ſinnes paſt
oe neuer condemne vs.

6. Grace is the diuine forme of
he ſoule.

7. By creation we were like vnto
God, by redemption God was like
nto vs.

8. God delighteth to bee with
he children of men.

9. How God is ſeene.

10. Wherefore we doe not loue
God.

11. The glorious being of God.

12. The being of God in all his
reatures.

13. The beeing of God in the
oule of man.

14. Wherefore wee ſee not God
thin vs.

15. Pleaſure in things created,
ot ſo great in their birth, as in the
getting.

16. Im-

16. *Immoderate affection of a good thing, is euill.*

17. *How worldly things are to vsed.*

18. *False necessities of this life, are like the flyes and frogs of Ægypt.*

19. *If wee apply our selues to God, hee will supply his benefits to vs.*

20. *How wee are to hate and contemne our selues.*

21. *The perpetuall combate of a Christian.*

22. *Inordinate loue of the body, is the originall of all sinnes.*

23. *The subduing of our will, is a most acceptable sacrifice, and wherefore.*

24. *The summe of all Christian doctrine.*

25. *The right carriage of our outward man.*

26. *The example of Christ is alwaies to be set before vs.*

27. *The excellency of humilitie.*

28. *What humility is, and how attained.*

29. *The principal businesse and labour of this life.*

30. *The office and exercise of temperance.*

31. *Whereto our life may bee compared.*

32. *Wherefore we should yeeld our selues wholly vnto God.*

33. *The excellent effectes of faith.*

34. *The grounds of our hope.*

35. *The excellency of loue.*

36. *What should stirre vs to the loue and desire of God.*

37. *All goodnesse is more aboundant in God then in all creatures ioined together.*

38. *The pleasures which proceede from creatures are false.*

39. *The pleasures of this life are particular.*

40. *All pleasures are full and perfectly in God.*

41. *Wherefore wee should adhere vnto God.*

42. *Wee*

42. *Wee must so walke betweene feare and loue, as God walketh betweene Iustice and mercy.*

O My God! most mighty, and yet most mild; whose iustice shineth to vs through thy loue, whose Maiesty is seated in the throne of mercie: O inuisible and indiuisible God! who canst not be expressed, who canst not be vnderstood.

Whatsoeuer thou art, I inuocate and adore thee; for I know thou art a most high and holy thing. If it bee lawfull to call thee a thing, who art the cause of all things; if it be lawfull also to call thee a cause, vpon whom all causes do depend. I knowe not by what name I should expresse thee, and therefore doe I come stammering to thee, like a little child. For thou art aboue all things; thou art all

all things that are in thee. Thou art thy holineſſe, thy happineſſe, thy wiſedome, thy power, and whatſoeuer els is ſayd to be in thee. Seeing therefore that thou art merciful, it followeth alſo that thou art mercy; and I am ſo exceeding miſerable that I am nothing but meer miſery. Behold therefore, ô thou that art mercy! behold, miſery is before thee. What now ſhouldeſt thou doe? truly thy proper worke; euen to take away my miſery; and to relieue my diſtreſſed ſtate.

2

3

Haue mercy vpon me, ô my mercy! ô God, which art mercy! haue mercy vpon me: declare thy nature, ſhewe thy power; take away my miſery, take away my ſins, for that is my extreme miſery. *One depth calleth another*: the depth of miſery, calleth vnto the depth of mercy; the depth of ſin, cryeth vnto the depth of pardon and

4. Pſal. 42.

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3

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grace. Thy mercies are incomparably deeper then are my miseries: let one depth therefore swallow vp another. Let the infinite depth of thy mercy and grace, swallow vp the great depth of my sin and misery.

And that I may not, by returning to my former courses of life, plunge my selfe againe in thy displeasure; touch my soule (I beseech thee) with continuall remembrance and remorse of my sinnes: that I may spend all the time of my life, which is to come, in lamenting the time thereof that is gone.

5 For our sins do neuer condemn vs, if we be not either *contented* in remembring, or *content* to forget them.

6 Giue vnto me also the grace of thy holy Spirit, which, as a forme supernatural and diuine, is sufficient to direct the soule (when it once hath entred therinto) to the acting of all the offices

fices of a ſpiritual life: *informing* the vnderſtanding, and *conforming* the will to euery duty expedient to be performed: Euen as the Soule infuſed into the bodie, is ſufficient to moue and direct al the members therof, to the exerciſe of their ſeuerall functions.

For it is not enough that thou doſt cleanſe me from mine iniquities, except alſo thou cõmeſt to me with thy grace: except thou abideſt with me, and preſerueſt me from falling into the like filthineſſe again. Come therefore vnto me, O my God! O ſweet hope! O ſure ſtrength! hold mee with thy hand, embrace mee with thy loue; and ſuffer me not either to fall from thee, or to follow thee in vaine. O health! ô life of my ſoule! ô life of all thoſe that liue in thy loue! neceſſity conſtraineth me to crie vnto thee. Open (I beſeech thee) thine eares to

my prayers, & thy hands to my
7 distreſſe: contemne not that
which in creating, thou diddeſt
ennoble with thy likeneſſe; and
in redeeming whereof, thou
diddeſt abaſe thy ſelfe to be-
come like vnto it.

O high and glorious Lord!
I acknowledge my ſelfe vn-
8 worthy, that thou ſhouldeſt en-
ter vnder my roofe: but thy de-
light is to be with the ſonnes of
men. And what doſt thou find
in vs, but ſinnes and miſeries,
that thou ſhouldeſt haue a de-
light to abide with vs? was it
9 not ſufficient that thou diddeſt
ſuffer for vs, and appoint thine
Angels to be our guarde? but
that thou, the Lord of Maieſty,
wouldeſt alſo remaine with vs?
The Angels, and all thy crea-
tures bleſſe thee, O Lord! for it
is not any worthineſſe in vs, but
thine onely infinite goodneſſe,
which draweth thee downe to
abide with vs.

Come

Come therefore, O ineſtimable treaſure! euen for thine infinite goodneſſe ſake, I beſeech thee, come vnto me, and let vs enter couenant together: that thou mayeſt neuer depart from me, nor I euer deſire any thing but thee: that thou mayeſt be ready to helpe me, and I carefull to ſerue thee. O deſire of my ſoule! my perfect pleaſure, my aſſured ſtrength, vouchſafe perpetually to remain with me: that collecting my ſpirit (without which thou art neuer ſeene) and retiring it into my ſelfe, and ſhutting the dore to all worldly imaginations, I may by the light of thy beauty, both ſee and know thee; and bee thereby ſo enflamed with thy loue, that all other *obiects* may ſeeme *abiects* vnto me. For the onely cauſe wherefore I doe not ſo loue thee, is becauſe I doe not ſufficiently ſee and knowe thee: and except it

9

10

please thee to come vnto mee, where shal I see thee? and how shal I know thee, who dwellest in the light which cannot bee approached?

1.Tim.6. 16. *The light which cannot bee approached?* Why then, the dull will doubt of it; the malicious will deny it. O light of my vnderstāding! where is that light? how shall I *attaine*? how shall I *sustaine* it? O Lord my God! what shall thy exiled seruant doe? languishing in thy loue, and banished from thy presence? I am desirous to see thee, but no man shal euer see thee, & liue: I would come vnto thee, but thy place is vnapprochable.

Exod.33. 20. 1.Tim.6. 16.

11 But beside thy glorious being, wherein thou art knowne onely to thy selfe, wherein wee know thee best, when wee acknowledge our selues vnable to know thee: thou art also generally in all thy creatures: but more specially in a reasonable

12 soule,

ſoule, as in thy liuely Image: but moſt eſpecially in a ſoule that thou haſt regenerated. 13

And yet wee are ſo miſerably blind, our eyes ſo wildly wander after the vaine things of this world, that although thou art within vs, we are ſo far from knowing, that wee do not diſcerne thee: euen according to that which the Euangeliſt hath written of thee; *He came into the world, and the world did not know him.* Ioh. 1. 10. Send therefore into my ſoule, ô Fountaine of pleaſure! if not a beame, yet a ſparke of thy grace; that my vnderſtanding beeing enlightened, and the miſtineſſe of my mind diſpelled thereby; I may beginne to diſcern thee, to yeeld thanks and obedience vnto thee, to beare my ſelfe reuerently before thee, and bee reſpectiue of thee in all my actions. For thou art my LORD and my GOD, thou haſt made mee, 14

and giuen vnto mee all things that I haue; and yet alas! I doe not know thee.

And that I may more cleerely discerne, and by discerning know, and by knowing loue, and by louing serue thee; draw away my desires from sensuall delights in things created; whose pleasures are not so great in the birth, as in the begetting. Let me not prosecute with immoderate affection any creature, although it bee good; for albeit the obiect be good, yet the affection is euill, if it be immoderat. Good obiects may be hurtful to the soule; euen as the sight may no lesse be hindred, by a plate of gold, then of lead. Let me vse all worldly things, rather with my hand then with my heart; that I may bee like a carefull Pilot, who although he beareth his hand on the helme, yet hath his eies fixed vpon the Starres.

15

16

And

And albeit I both liue and deale & conuerſe in the world, yet let not the affaires thereof adhere vnto me: Let me not be infected with the pleaſures thereof, no more then fiſhes are with the ſaltneſſe of the Sea, wherein they abide. Eaſe me of the intolerable taske of cares, for the falſe neceſſities of this life; for who can reſt amidſt thoſe flyes & frogs of Egypt? 18
Let mee caſt all my care vpon thee; let me commit all my neceſſities into thoſe hands that made me: aſſuring my ſelf, that if I do wholly *apply* my ſelfe to ſerue thee, thou wilt largely *ſupply* to me whatſoeuer is expedient. 19
Giue vnto mee a holy hatred and contempt of my ſelfe, not as I am thy creature, but as I am the worke of the olde Serpent the Diuell: who by his venemous biting hath ſo infected our fleſh with inordinate appetites, that we cannot che- 20

riſh the one, but therewith alſo wee giue ſtrength to the other. Let me therfore eaſily fall to euill intreating, and hard handling of my fleſh, for giuing both harbour and heart to my mortall enemies, and for conſpiring with them the ſubuerſion of my ſoule. For, this is the perpetuall combate of a Chriſtian, to beat downe his owne inclinations, to tame the fleſh; as a Rider breaketh his horſe, that hee may trauell him, both the way and the pace which hee ſhall direct. Yea, this is no hate, but the only true loue: as the father hateth not his child, either when he correcteth him for his offences, or when he denieth him meat, either hurtfull or ſuperfluous. For the high feeding of the fleſh, is no other thing, then the feeding of Swine with the prodigal child: and hee hateth his ſoule, who is too farre in loue with his body.

21

This

This inordinate loue, is the very originall of all sins; it buildeth the City of *Babel*, and replenisheth it with new inhabitants, euen with innumerable children of confusion. Giue therefore vnto me a cõstant courage, to ouercome all difficulties and labours, in maintaining mortall warre against these appetites. Giue mee strength to striue in subduing my owne will, then wch no offering is more acceptable vnto thee: Because man dooth naturally loue nothing more. That my desires being mortified, I may (which is the summe of al christian doctrine) yeeld perfect obedience to thy will; as well in dooing those things which thou hast commanded, as in suffering those things which thou hast ordained. Giue mee a comely composition of the outward man, and iudgement to direct my actions by discretion; to moderate

22

23

24

25

derate my tongue, and to take a ſtrict account thereof; to vſe rigour and auſterity in the gouernment of my perſon; to behaue my ſelfe as before thy preſence, who art both Iudge and witneſſe of all my life. Let euery moment and motion of my life tend to the loue and obedience of thee, as to the laſt end whereto all my actions ſhould be directed.

Let me neuer be ſo outwardly buſied, but that ſome part of my vnderſtanding bee free, to contemplate vpon thee with reuerence and feare. In all things that I ſay or doe, let mee haue reſpect to thine example. If I ſpeake, let me firſt thinke how
26 thou haſt ſpoken; If I be ſilent, how thou wert ſilent. Whatſoeuer I doe, let mee caſt and conſider with my ſelfe, how thou diddeſt or wouldeſt haue done the like: that I may now
Reu. 14. 1. begin to *follow the Lambe whither*

therſoeuer he goeth; which hereafter I ſhall in a more perfect manner accompliſh.

Giue mee humility both inward and outward, the ground and foundation of al other vertues; which maketh vs to *deſcend* to the knowledge of our ſelues, and to *aſcend* to the knowledge of GOD: which cauſeth them that are deſpiſed vpon earth, to bee eſteemed in heauen: which raiſeth vs from the dungeon of ſinne, to the gates of Paradiſe. 27

And becauſe this vertue is nothing els but the contempt of our ſelues, which cannot bee without knowledge of our ſelues; enlighten my vnderſtanding, that I may wade far into this knowledge, and digge into this dung-hill very deepe: that ſeeing what I am, I may the more abhorre and humble my ſelfe; the more ſtraine my ſtrength, to attaine the true effects 28 29

fects of mortification; to submit my desires to thy disposition; not to entangle my selfe with superfluous cogitations; to represse the care of my selfe; to repell the pleasures of the world; to restrain and limit the lusts of my flesh; to iudge my selfe most vile; to leaue all iudgement of other men vnto thee; not to ioy in praise, as not being the same vnto thee, as I am esteem'd among men; not to be sorrowful for reproofe, as knowing more by my self, then any man is able to obiect; to beare both iniuries and aduersities patiently; to obey men willingly in regard of thee; to complaine of no man; to open the bosome of my hart vnto all; and to respect them as thy liuely temples. Let this be the principal businesse of my life: grant that in the middest of these labours I may breathe out my
30 soule. Giue mee the vertue of tem-

temperance, which is an vpright Iudge betweene pleasure and neceſſitie, and appointeth to eyther of them that which is their due: giuing to neceſſity that which is ſufficient, and taking from pleaſure what is ſuperfluous. Let me be content, yea glad to ſuffer troubles and trauailes in this world; eſteeming the whole time of my life, as the forty yeares trauel vnto the land of promiſe; as the 6. daies of labour, which go before the ſabboth of reſt. Behold, ô louing Lord! a lump of clay, an vnpoliſhed piece of wood is preſented vnto thee; make thereof what thou wilt, for thou knoweſt both what is fit for me, and for what I am fit. I offer my ſelfe wholly vnto thee, and deſire to depẽd altogether vpõ thee: for ſeeing thou know'ſt not how to giue thy ſelfe, vnleſſe thou giue thy ſelfe wholly to vs; it is great reaſon that we yeeld our ſelues wholly

31

32

wholly and entirely vnto thee againe.

33 Giue vnto mee a firme faith in those mysteries that thou hast reuealed; for this is a meane to bridle our wils, and direct our desires: this is the life of them that are iust; this is the shield, which breaketh all the fiery darts of the diuell. Fasten this my faith to the crosse of thy son, that it may not shake: *found* it vpon that rocke, that it bee not *confounded*. Lord, *I beleeue, helpe Lord my vnbeliefe*.

Rom.1.17
Heb.10.38
Gal.3.11.
Eph.6.16.

34 In all the necessities and tribulation of this life, giue me an assured hope and confidence in thee; seeing thy power is Almighty, thy promises most true, thy mercies infinit, and thy merits which do make intercession for me, inestimable.

35 Kindle in mee the burning light of thy loue: burning, as zealous; light, as conspicuous. Giue vnto mee that vertue which

which maketh thy yoke ſweet, and thy burthen light: which is the accompliſhmẽt of the law, and the life and ſoule of all vertues. Without which, nothing is acceptable vnto thee in this life, and wherby thy glory ſhall bee apportioned vnto vs in the life to come. Illuminate, and teach my vnderſtanding, how excellẽt thou art; both in regard of thy ſelfe, for the greatnes of thy diuine perfections, wherby thou art worthy of infinit loue; and alſo in reſpect of vs, for the greatneſſe of thy benefites and mercies, for which all our loue is due vnto thee: That my will (which is a blinde power, and deſireth nothing but when the vnderſtanding leadeth it) may be ſtirred, by the beauty of the one, and the bounty of the other, to place all my thoughts and deſires in thee. 36

O Lord my God! the beginning of my being, the end at which

which I ayme: O light of my vnderstanding! O rest of my will! when shall I loue thee ardently? when shall I embrace thee with the naked armes of my soule? when shall I despise my selfe, and all things in the world, to loue thee more freely? when shall my soule, with all the forces & faculties thereof, be vnited vnto thee? when shall it be drowned and deuoured in the infinite depth of thy bright burning loue? O my redemption! when all worldly helps shall forsake me, thy loue will stand by me: and shall not I forsake all worldly both helps and hopes, to settle my loue and assurance in thee? Thou diddest leaue thy glory and thy maiesty for loue towards me; and shall not I leaue all vanities and impieties for loue to thee?

O my God and my saluation! wherefore am I so dull, as not to perceiue? wherefore so

slothfull,

slothfull, as not to pursue the most excellent & perfect good? which both containeth and exceedeth all other goodnesse? For what goodnes is not more aboundant in thee, then in all creatures ioined together? Men desire riches, honour, wisdome, vertue, long life, pleasure, quiet, with so strong a straine, that sometimes for the gaining of them, they aduenture to leese and destroy themselues. O course conceits! O rude & rash esteemers of things! you loue the shaddow, and leaue the substance: you forsake the mayne Sea, to fish in shallow puddles: you runne after creatures, but regard not him, who may say vnto vs, as the Father of *Samuel* sayd vnto his wife, when shee desired Children: *Am not I more worth vnto thee then children?* 1. Sam. 1.

37

For what rest? what riches? what delights can bee found in any

any or in all creatures, which are not more pure and plentiful in thee (O Lord) then in them? The pleasures which proceede from creatures, are fleshly, false and short: they are attained with labour, they are possessed with feare, they are lost with griefe. They cloy, but doe not content; they fill the soule, but doe not satisfie it; they do not delight, but delude the sense: in promising much, and performing nothing; in making some shew of felicity and rest, but turning it to effects of misery and disquiet. For euery soule is miserable, which is entangled in the loue of temporall things: it is not satisfied with the vse of them, and yet tormented with the losse; it is tormented onely with thinking vpon the losse.

39 The pleasures of this life also are very scant, beeing particular, and affecting onely some one

one ſenſe: but thou art an vniuerſall pleaſure, who doeſt ſpiritually delight the whole man. All pleaſures are in thee, and that in ſuch both plenty and perfection, that the wiſe man ſayd: *All things that can be deſired are nothing in compariſon of him.* Nothing indeede: for there can bee no compariſon, where there is no ſimilitutde or communion. What compariſon can there be then, between that which is, and that which is not? A centre is not compared with the circumference thereof, yet both are finite: what compariſon can there be then, betweene that which is finite, and that which is infinite?

I will loue thee therefore (O Lord my God from whom I do aſſuredly expect all good) I wil embrace thee with al the armes of my affections and deſires. The Iuie applying it ſelfe to a tree, doth ſo embrace it, that euery

uery branch thereof ſeemeth to bee rooted in the ſame : by which helpe it riſeth on high, and attaineth his perfection. And wherefore do not I in like manner adhere vnto thee, by whom I ſtand, by whó I grow, by whom I doe both fructifie and flouriſh ? wherfore are not all my members turned into arms, that I may embrace thee on euery part ? Helpe mee, O Lord my Sauiour ! raiſe all my deſires vnto thee; faſten my thoughts to the tree of thy Croſſe; draw all the forces of my ſoule on high after thee; for the weight of my mortality holdeth mee downe. Thou, O Lord! who haſt aſcended the Croſſe, that thou mighteſt draw all vnto thee; thou, who by thy infinite loue haſt vnited two natures in one perſon, that thereby thou mighteſt be one with vs; vouchſafe, I beſeech thee, to vnite my heart vnto thee,

thee, with the knot of thy loue: that it may bee ioined vnto thee, euen as thou haſt ioined thy ſelfe vnto vs. Let this loue be followed with a feare and reuerence of thy Maieſty and iuſtice, which ſhould euermore accompany all our works. Let me ſo walk betweene feare and loue, as thou doeſt betwene iuſtice and mercy: that in all the actions which I doe enterpriſe, I may beginne in thy name, proceed in thy help, and end in thy praiſe,

AMEN.

Prayſe, and glory, and wiſedome, and ſtrength, dominion, riches, and power, be vnto our God for euermore.

(* * * * * * *)

(* *)

FINIS.

When Stormy Storms at Seas arise
Shall quiet Calmes assuage
I see in ashes oft times lye
hidden Coles of fire
Forth good advise marke well my mind
You will more in a question find

yesterday and to day as
heruntо 5 14 of

Anne Cayley
Her Booke

Ann Wyills booke
1682

TO THE MOST Reuerend Father *in God*, GEORGE, *by the prouidence of God*, *Archbi*ſhop of Canterbury, Primate and Metropolitane of all ENGLAND.

Moſt Reuerend:

Haue alwayes reckoned, that wee ſhal be much acõptable for al our time; but for our beſt time, moſt of all.

* *For*

20 haſt formed our ſoules after thine owne likeneſſe; as well in ſubſtance and manner of being, as in vnderſtanding, and manner of working. Thou art a Spirit, inuiſible and immortall; and ſo are they. Thou haſt vnderſtanding, memory, and will; and the ſame powers haſt thou imparted vnto them. Thou art moſt perfect goodneſſe, holineſſe, and vertue; and this Image diddeſt thou drawe in our ſoules, but by the malice of the diuell it is much defaced. Thou being a moſt pure and ſimple ſubſtance, art entire in the whole world, and entire in euery part thereof; our ſoule likewiſe is entire in the whole body, and entire in euery member thereof. Thou being one, workeſt all things in all Creatures; and our ſoule being one ſpirit, hath ſo many ſeuerall operations in our body, as it hath organs and members whereby

to

to worke: in regard of which variety of operations, it beareth a neerer reſemblance of thee, then doe the Angells. Thou art infinite in euery reſpect; our ſoules are in many; and namely, in capacity; becauſe nothing can ſatisfie it, but onely thou: in continuance alſo, becauſe it ſhall neuer determine: and laſtly, in wiſedome & vnderſtanding, wherewith it is neuer ſo fully furniſhed, but it hath power both to apprehend and inuent more; being neuer exhauſted of diuerſities of deuices, whereby it either imitateth or ſupplyeth nature.

Herevpon I doe feele in my heart, a weake warmneſſe of thy loue; but my prayer is, that the 21
coales were throughly kindled with deſire, and blowne with delight into a full flame. O ſacred fire! how comfortably doeſt thou burne? O louely light!

how ſweetly doeſt thou ſhine? How deſirous are they more & more to burne, whom thou doſt enflame? How are they delighted whom thou doſt enlighten?

22 Alas! how late haue I loued thee? O beauty moſt exceedingly both ancient and freſh! how late haue I opened my eyes vnto thee? and yet, alas! how little doe I either loue or ſee thee? ô infinite goodneſſe! thou deſerueſt to bee anſwered with infinite loue; whatſoeuer is leſſe then this, is leſſe then thy due. Wherefore, I beſeech thee,

23 ô Lord, by thy precious woũds, from which guſhed out the ſtreames of our redemption; wound my ſinnefull ſoule with the pleaſant dart of thy loue, which is continually caſt from thy heauenly eyes. Strike Lord, ſtrike wᵗʰ the two edged ſword which proceedeth out of thy mouth, ſtrike deepe into my hard heart; pierce my ſenſeleſſe

ſenſeleſſe ſoule, part all the inner parts of my ſpirit; that I may loue thee, if not ſo much as to thee is due, (for that can no man doe but thy ſelfe) yet fully ſo much as for me is poſſible: That by the violẽce of this loue, all externall loues being quenched, I may cry out with a pleaſing cõplaint; *Stay mẽ with flagons, and comfort me with Apples, for I languiſh with loue.* 24 *Cant.* 2. 5

O ſweet Chriſt! O good IESV! euen for thine interceſſion ſake, and for thy merits ſake, I beſeech thee, giue me thy holy, and pure, and chaſte loue; to deſire nothing but thee, onely for thy ſelf, without any reſpect of my particular profit: thy valiant loue; to *maintaine* all labour, to *ſuſtaine* any loſſe, that I may *attaine* in the end vnto thee: thy diligent loue, which is alwayes buſied in matters pertayning to thy ſeruice: thy incomparable loue, which

contemneth al things in regard of thee: thy pleaſant loue, which findeth delight in nothing but in thee: thy violent loue, which may ſeparate my ſoule from all other things, and vnite it onely vnto thee; vntill I ſhall paſſe from this place of exile, into that heauenly habitation, where beholding thy pure and perfect beauty, I ſhal neuer ceaſe both to loue and laud thee.

What madneſſe is it, not to deſire? what malice, not to requite the loue of ſo potent and pitifull a Lord? how do I hate my ſelfe, if I loue not thee? For he loueth himſelfe truely, who loueth thee: thee, for thy ſelfe; and himſelfe for thee. This is thy holy, and pure, and chaſte loue; which doth not vaniſh, which is not vaine. O my God! thou art altogether loue, thy nature is loue; thou art more glorious in loue, then the Sun

is

is in light : thou art an infinite fire of loue, from whom proceedeth the loue of all thy creatures ; euen as the light of all the ſtarres is taken from the light of the Sunne. How then can my ſoule ppeare in thy preſence, and not bee enlightned, not enflamed ? 26

O King of glory! ſuffer not, I pray thee, ſuffer not in me ſuch prodigious effects; that in the open light, I ſhould not ſee; that in the middeſt of the fire, I ſhould not burne. Lord, thou diddeſt loue vs, when we were thine enemies; and wilt thou deny vs now to loue thee againe? Thou haſt commanded vs with our whole heart to loue thee; and wilt thou not grant vs ability to obey? All thy benefits, all thy works do call vpon vs to loue thee : and ſhall we be ſo incenſible, that their voices cannot ſinke into our ſoules?

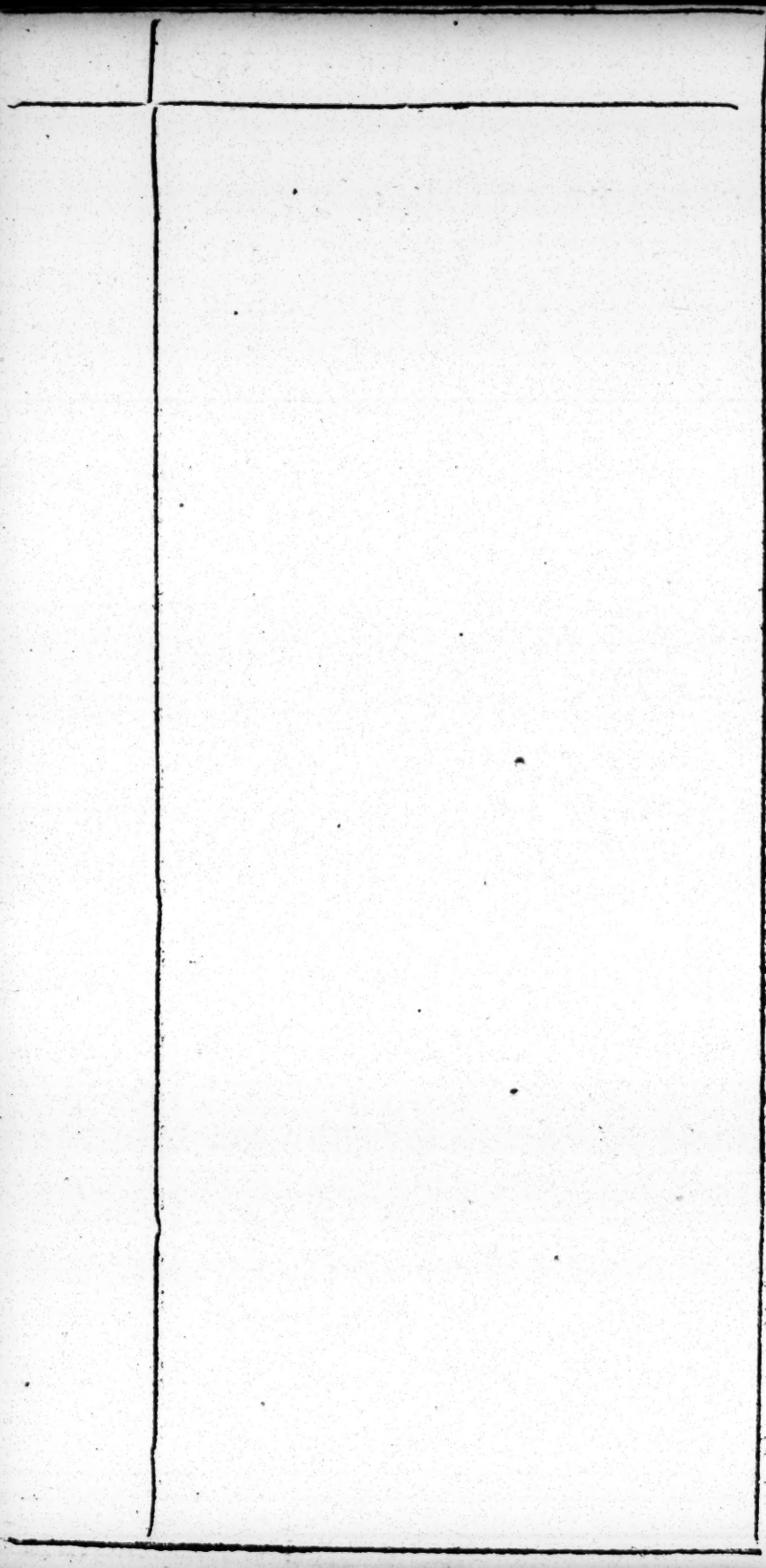
ſoules? ſhal not our ſtony harts yeeld one ſparke of fire, at all the blowes which continually they ſtrike? Lord, draw mee neere vnto thee, and then will my loue take great increaſe: euen as the neerer we ſtand vnto the fire, the more heat we receiue from it; and as the neerer that riuers approach to the ſea, the more ſwiftly do they maintaine their courſe.

Heare, O my God! heare, ô light of mine eyes! encreaſe my deſire, and grant my requeſt; ſtop not thine eares againſt me, becauſe of my ſins: deſpiſe not to bee loued of thy poore creature. Giue mee, I beſeech thee, that which thou haſt commanded me to doe; for I ſhall neuer be able to doe it, except thou giue me power. *Indue* my ſoule with thy loue, *ſubdue* my fleſh with thy feare; that I may alwayes thinke of thee iointly, both with trembling and

and truſt. Settle the loue of thee in me, and the care of me in thee : let my prayer come vnto thee, and thy pitty come vnto mee : let the ioy of thy happineſſe remaine within me, and the compaſſion of my miſeries remaine with thee. Let my ſpirit loue thee, let my fleſh feare thee; let my whole ſubſtance in this world ioy wholly in thee, that it may enioy thee wholly in the world to come.

AMEN.

Aut vbiq3, aut nuſquam liber.



To the Reader.

GOod Christian Reader, If thou hast at anie time found, either comfort, or content in these Deuotions: If by reading of them, thou hast been either stirred to good, or stayed from euill: affoord at thy fittest seasons, this short Prayer for the Author of them.

A SHORT PRAYER *for the Authour.*

MOst merciful, most IVST, most powerfull, most vvise, most beautifull, most dreadful most incõprehensible Lord, fauourably regard the Author of this worke. Sanctifie his soule, and soften it with the diuine dewe of thy grace; that it may take both a ready, and deepe and liuely impression, of all those things which here are set downe. Let him not bee like

like vnto Cookes, who dreſſe much good meate for others, but neuer feede thereof themſelues: or like the workemen who built NOAHS Ark, wherin others were ſaued, but all they periſhed in the waters: or like a candle, vvhich burneth with a beautifull light, but goeth out with a filthy ſmell. Pardon his moſt grieuous tranſgreſsions; accept for ſatisfaction of them, the paſsion of thine onely Sonne: accept thoſe moſt precious drops of bloud which he ſhed: accept the entire Sacrifice of his bleſſed body, which he offered vnto thee in the moſt ardent flames of his loue. Grant him grace to know thee, and to know himſelfe; thee in thy maieſtie and mercy; himſelfe in his offences and miſery. Giue him vnfained repentance for all his ſinnes; with firme faith, conſtant hope, and ſincere charity. Giue him true humili-

ty,

ty, modeſty, patience, temperance, chaſtitie and puritie of heart. Giue him a perfect reſignation to thy good pleaſure, let him reſt all his deſires vpon thy wiſedome, fauor and power: that he may make that thine by his wil, which in iuſtice pertaineth wholly vnto thee. Giue him a good life, and a good death. Leade him through all the trauerſies and perplexities of this world; and at the dreadful howre of his departure from it, quiet and confirme his conſcience, by the ſweet inſpiration of thy comforts: That being ſafely guided by thee, vnto thee; hee may there with the bleſſed company of Angels and Saints, fully finiſh thoſe praiſes, of the which here obſcurely he hath begun. *Amen.*

(***)

THE

THE SECOND PART *of* The SANCTVARY *of a troubled* SOVLE.

By

IO. HAYWARD.

PSAL. 19. 18.

The poore ſhall not alwaies bee forgotten, the patient abiding of the meek ſhall not periſh for euer.

LONDON,
Printed by GEORGE PVRSLOW
1616.

To the Reader.

1. THe ſtate of the Soule of man before his fall.

2. The ſtate of man after his fall.

3. The ſtate of the ſoule after regeneration.

4. The firſt cauſe wherefore the wil is inclinable to ſenſuality.

5. A ſecond cauſe of the ſame inclination.

6. Remedies againſt the naturall weakeneſſe or corruption of the powers of the ſoule.

7. Meditation and Prayer, inſeparable twinnes.

8. Of imitating or collecting out of other Authors.

Many

An at his first creation, had a reasonable soul, (the verie breth of God) infused into him: wherin original iustice (the image of god) was most liuely and louely by Gods hand engrauen. Hereby, all the powers of the soule were perfect and accomplished in their nature; being both able and expedite, for the orderly execution of their functions. The reason and vnderstanding were cleare; the will and affections ordinate; the sensuall faculties, not onely restrained *from euill, but* constrained *to bee seruiceable to good. So that reason had full power and dominion ouer the will, and the will did gouerne the sensual appetites; being the meane to holde them in obedience vnto reason.*

But when, by the fall of Adam, *originall iustice was lost; when the image of God was defaced in man;*

reason,

reaſon, which is the life of the ſoule, was much enfeebled. The will was diſordered and depraued; the ſenſuall powers did tumult, & breake looſe from their obedience, and haue euer ſince run to their obiects with ſo violent a courſe, that commonly they drawe the will after them. Which alſo flattereth feeble reaſon (as EVE *entiſed* ADAM*) to taſte of the forbidden fruite: euen to ſubmit it ſelfe to the ſeruice of ſenſualitie: partly in contriuing meanes for accompliſhing that which it doth affect; and partly in framing, either iuſtifications, or excuſe, or concealement for the ſame. So that thē the firſt order of ſubiectiō & rule being* inuerted, *or rather* peruerted, ſubuerted, euerted *in the ſoule: the ſenſuall faculties had full dominion ouer the will; and the will did gouerne and guide reaſon; beeing the meane to hold it in obedience vnto ſenſe.*

And although after our regeneration, reaſon, with the aſſi-

ſtance

ſtance of the will, firſt enabled, then directed & gouerned by grace, recouereth ſuch power ouer the ſenſuall faculties, that it may (in ſome degree) and often doth reduce them to the firſt order of their obedience: yet for the moſt part it happeneth, that it is, either weake, or vnwilling to execute this power: and that eſpecially for two cauſes.

4. The firſt is, for that the will, which is placed between reaſon and ſenſuality, and apt to bee applied to either, contracteth the firſt familiarity (which commonly is moſt firme) with ſenſualitie. And this is done, principally in our childiſh age, and partly alſo in the yeeres of our youth: in which time the will is guided by ſenſe, and is little or nothing commanded by reaſon. Whereupon it followeth, that the paſſions of ſenſuality, being by long cuſtome, ſtrong, familiar, and pleaſant to the will: and the firſt motions of reaſon, by reaſon of nouelty, weake, ſtrange and diſtaſtfull: it

giueth

giueth it ſelfe fully to the familiaritie of ſenſe, and is afterwards hardly recouered, to breake that amitie, and to knit into acquaintance with reaſon.

The ſecond cauſe is, for that the ſenſe giueth preſent payment of a certaine ſhadow, or ſhew of good; namely, of ſome ſenſuall commoditie or delight: but the reward of reaſon, the true eſſentiall good which reaſon promiſeth, and faith aſſureth, for a vertuous and religious carriage of our liues, is vpon a day: nothing in preſent but onely hope, and ſome ſmall earneſt of the promiſe. Now, although we know that there is no compariſon betweene theſe in value, yet this falſe ſhew in ſome ſort; bewitcheth the will, that it is content to entertaine and embrace the preſent appearance, and to deſiſt from purſuit of the true future good. And thus the will being depraued, and drawne downe to the loue of thoſe things which are pleaſing to the

ſenſe; reaſon is eyther ſo ſeduced thereby, that it is carried in the ſame courſe of ſenſuality; or elſe remaineth ſo deiected in power, that it is altogether vnable to reſtraine the will. Either the iudgement is ſo blinded, that it cannot diſcerne what it ought to doe; or the ſtrength ſo diſabled, that it cannot doe that which it doth diſcerne and iudge fit to be done.

6 *Now to correct this naturall eyther weakneſſe or corruption of the powers of the ſoule, and to retaine them in the order of obedience and commaund, which is not onely iuſt, but expedient for the ſoule; three exerciſes of Religion are, both proper, and alſo neceſſary: faſting, meditation, and prayer. Faſting, to breake the power of ſenſuality: meditation, to ſtir vp and ſtrengthen the forces of reaſon; prayer, to inuocate and implore grace, which only is able to rectifie the will, and to curbe and controle the ſenſuall appetites.*

The

The first of these, is properly an exercise of the body; the other two are exercises of the soule. Fasting may oftentimes bee separated from meditation and prayer; and is then onely to bee vsed when the body is thereby made more seruiceable to the soule. But meditation and praier are inseparable twins, like those of Hypocrates *: which did feede together, sleepe together, ioy together, weepe together, liue together, dye together: or like a paire of Turtles; wherof one being taken away, the other will first languish, and afterward die.* 7.

Prayer disposeth our soules to meditation; meditation supplieth matter to our prayer; both giue strength and life, the one to the other.

Meditation prepareth our soules, and maketh them fit to receiue God; prayer inuiteth that glorious gueſt, both doe entertaine him, and make him pleased to abide in them.

Prayer is the ſpeech of the ſoule vnto God ; Meditation is the ſpeech of God to the ſoule : both make a familiar conference and conuerſing betweene God and the ſoule.

For this cauſe I haue endeuoured, in framing theſe deuotions (which are the beſt account that I can yeeld to the world of my Sabboth daies employments) ſo to entermixe Meditation and Praier, that they may ſeem as it were, twiſted in to one thred. Alwaies to begin, & to end our Meditation with prayer : oftentimes in the middeſt of meditation to breake into prayer : ſometimes in the middeſt of prayer to pauſe vpon Meditation. Which courſe how comfortable it may bee to the conſciences and ſoules of other men, I do not certainly know ; I could but only make thereof coniecture by my ſelfe.

What hath beene my performance herein, I will neither extenuate nor extoll. There is nothing but

but the goodneſſe of God, which I will extoll; there is nothing, but my owne weakneſſe, which I will extenuate and excuſe. For other matters, let them extoll, who are priuie to their owne negligence, or wants; let them excuſe, who will make others priuy to the ſame. Onely, I will adde a fewe words for anſwere to thoſe, who make light eſtimation of theſe and the like labours: vpon conceit, that they are collected out of other Authors.

First, the argument hauing been ſo long, ſo often, and yet neuer ſufficiently handled, and to the worth; it is impoſſible that much ſhould be ſayd therein, whereof much hath not been ſpoken by others: And yet the variety may bee exceeding great. Euen as the ſame matter of wood and of ſtone, is neither poliſhed nor faſhioned in all buildings alike. 8

Secondly, it is our niceneſſe, or rather negligence in this point, wherby many writings are like vn-

to the plant Ephemeron; *which ſpringeth, flouriſheth, and fadeth in one day. For in al faculties, their writings haue been of longeſt continuance, who haue made faireſt vſe of other Authors. For mine owne, either iudgement or opinion, as I doe nothing the more value the Spiders webbe, for that ſhe draweth it out of her owne bowels: ſo doe I not eſteeme the leſſe of the hony Combe, becauſe it is gathered out of many flowers.*

The

The Contents of this ſecond *Part*.

THE ſinner examining the actions of his life, findeth himſelfe enfolded in the ſnare of Gods wrath. §. 1.

Of the ſeuerity of God againſt ſin, and how grieuous euery ſin is which willingly wee commit. §. 2.

Of the paines and puniſhmẽts which Chriſt endured for ſin, and firſt of his agony in the Garden. §. 3.

How he was ſolde, betraied, and apprehended. §. 4.

How hee was carried before *Annas*, before *Caiphas*, before *Pilate*, before *Herod*, and laſtly, before *Pilate* againe. §. 5.

How he was ſcourged. §.6.
How hee was crowned with thornes, cloathed in purple, openly ſcorned, and preſented to the Iewes. §.7
How he was condemned, and forthwith led to the place of execution. §.8.
How he was crucified. §. 9.
How hee was mocked, and reuiled, and how he prayed for his enemies. §.10.
How he pardoned the thief, how hee taſted Vineger, and how hee cryed to his Father. §.11.
How he dyed, and how they opened his ſide with a Speare. §.12.
Againe of the grieuouſneſſe of ſinne, and what means God vſeth to with-draw vs from ſin. §.13.
A Prayer.
Another Prayer.

The

§. 1.

The Sinner examining the actions of his life, findeth himself enfolded in the snare of Gods wrath.

1. *HAbite of sin is dangerous to holde, and hard to leaue.*

2. *Pleasures of this life seeme to be farre greater then they are.*

3. *All the time of our liues either sinfull or vnfruitfull.*

4 *Our best actions are beautifull sinnes.*

5. *Whatsoeuer is vnprofitable, the same is damnable.*

6. *All the good that wee haue done, is inferiour to our bodily benefits.*

7. *Sinnes more vnsauoury vnto God, then any thing vnto man.*

8. No

8. *No place of auoidance from God.*

9. *Originall ſinne is all ſinnes in power.*

10. *Our offences againſt God.*

11. *Our offences againſt our neighbour.*

12. *Weakneſſes and offences in our ſelues.*

13. *A ſinner may bee ſayd not to liue.*

14. *Our facility in ſinning.*

15. *Our beſt actions examined.*

16. *Good inſtructions badly regarded.*

17. *Our deuotions ſhort and abrupt.*

18. *How ſoone we are weary of diuine exerciſes.*

19. *Our oſtentation, our coldneſſe, our errors, our defects in doing good.*

20. *Our curioſity in matters of Religion.*

21. *Not any one of our actions iuſtifiable before God.*

22. *Sin, the death of the ſoule, and*

and the life and ſoule of death.

23. *Death is to be adioyned to our life.*

24. *Pleaſures of this life moſt deceitfull enemies.*

25. *Contempt and abaſement of our ſelues not onely to be endured, but deſired.*

26. *Griefe for want of griefe.*

My ſoule! ô weake! ô wretched ſoule! feeble to all goodneſſe, able to any euill: retire thy ſelfe a while, from the tyring trauailes of this life; lay downe the loade, both of heauy cares and light conceits, with which thou art extremely clogged. Remooue the vaile from thine eyes, wherewith thou haſt been carried blindfold, without any true either light or guide; in all thy endeuours, in all thy deſires:

ſires: in danger to ſteppe into euery pit of habituall ſinne, wherein it is fearfull to continue, and out of which it will be hard to ariſe.

1

Gather together, ô my ſoule! gather my ſcattered thoughts together, from ranging after the light and looſe pleaſures of this life; much more eſteemed, of thoſe who hunt after them, then of thoſe who haue them: being like vnto certaine Apples which grow in *Iudæa*, faire in ſhew, but turning in touch to a filthy fume. With-draw thy ſelfe, into thy ſelfe, euen into the moſt ſecret cloſet of thy conſcience; ſhut out all things but onely God, who both filleth and encloſeth all things. Conſider before him, the nobility both of thy ſtate, and of thy end; and examine diligently, how anſwerable thy works are, vnto the worthineſſe of them both. Say now to the world,

2

world, as IACOB once ſaid to his Father in lawe, LABAN: theſe many yeares haue I ſerued thee, and with exceeding both ſtudie and paines, followed thine affaires: it is now time to breake frō thy bondage, for elſe wilt thou ſend mee empty-handed away.

Certainely, if I doe diligently examine my actions, if I weigh my waies, if I try the foot-ſteps that I haue troden; I ſhall find, that the whole time of my life hath bin, either ſinful, or elſe vnfruitfull: and if I haue done any thing that ſeemed good, it hath been in ſuch ſort, either counterfait, or corrupt, or ſome waies vnperfect; that it was no better then a beautifull ſinne. For wherein haue I ſpent my child-hood? wherein my youth? wherein all the dayes of my life that are paſt? how haue I imployed my worldly eſtate? how my health? how

3

4